

THE
PARADISE
OF THE SOUL
OF
A TRUE CHRISTIAN:

CONTAINING
THE NECESSARY DUTIES OF
A CHRISTIAN LIFE;

BY WHICH

The Ignorant will be instructed; the Unbelieving
convicted; the Vicious awakened and reclaimed;
and the Religious confirmed in their holy Re-
solutions.

Composed in Latin

By the REV. J. M. HORSTIUS:

Translated into English for the Benefit of the Catholics of these
three Kingdoms.

THE SECOND EDITION.

Revised with the Approbation of the Ordinary.

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THE
TRANSLATOR
TO THE
CATHOLIC READER.

I Had for some time past in my hands, and made, I hope, some good use of a Latin book, of Catholic devotions, called THE PARADISE OF THE SOUL; writ by Horstius, a Catholic Priest. The book seemed to me to deserve the title it bears; as being not only full of most pious prayers and devout affections, fitted for those that are already devout Christians, or disposed so to be; but also full of pious instructions and motives, proper to enlighten the understanding and excite the will of the sincere Reader, to that very disposition to piety and devotion, that is necessary for a Christian to assist his election and vocation, and to work out his salvation. And although there are already, in the English tongue, many admirable books

of instruction and meditation, and also of prayers and devotion; yet I knew not of any so adapted to the general and daily use of a Christian, in the common course of life, as this book; wherein the absolutely necessary points of meditation are joined with proper prayers and devotions, and fitted to the daily practice of Christians.

Therefore I thought it would be very useful to the Catholics of these kingdoms, if it were put into the English language. Whereupon I resolved (not purely of my own accord, but by the admonition of a more knowing, and a very religious man; better able to have performed the Work himself, if he had time) to employ some little time in such a translation.

Now in this attempt I did not intend to make it a Work for Scholars; (for they might use the original Latin;) nor to translate all the prayers, that were in the Latin book; because I would not perplex the thoughts, nor embarrass the attention of the less intelligent Reader; and whose time is much taken up, in their necessary temporal affairs, for whose use I principally intended to employ these poor endeavours.

In fine, throughout the whole Work I have avoided, as much as I could, all school terms, all quaint expressions, all studied phrases; and taken much care about the connection or
fullness

fullness of periods ; aiming only to give the Author's true sense in plain and intelligible words ; choosing rather to be understood by the unlearned, than applauded by the Scholar.

Now, as herein (and in all my intentions and actions) I submit to the censure of the holy Church ; and to those sacred persons, whose duty and office it is to feed and take care of the flock of Christ : so if you, Christian Reader, receive any spiritual profit or comfort by this Work, render praise to Almighty God for it ; and without examining who, or of how mean qualifications was the Translator, offer up a short prayer to God for him ; that it may please God to accept and bless his intention, pardon his sins, and save his soul, through the merits of our Saviour Jesus Christ. Which I heartily pray for you my Catholic brother.

Amen.

A TABLE OF

Year of our Lord.	Dominical Letter.	Golden Number.	The Epact.	Septuagesima.	Ash Wednesday.	Easter-day.
1795	D	10	9	Feb. 1	Feb. 18	Apr. 5
1796	C B	11	20	Jan. 24	Feb. 10	Mar. 27
1797	A	12	1	Feb. 12	Mar. 1	Apr. 16
1798	G	13	12	Feb. 4	Feb. 21	Apr. 8
1799	F	14	23	Jan. 20	Feb. 6	Mar. 24
1800	E	15	4	Feb. 9	Feb. 26	Apr. 13
1801	D	16	15	Feb. 1	Feb. 18	Apr. 5
1802	C	17	26	Feb. 14	Mar. 3	Apr. 18
1803	B	18	7	Feb. 6	Feb. 23	Apr. 10
1804	A G	19	18	Jan. 29	Feb. 15	Apr. 1
1805	F	1	*	Feb. 10	Feb. 27	Apr. 14
1806	E	2	11	Feb. 2	Feb. 19	Apr. 6
1807	D	3	22	Jan. 25	Feb. 11	Mar. 29
1808	C B	4	3	Feb. 14	Mar. 2	Apr. 17
1809	A	5	14	Jan. 29	Feb. 15	Apr. 2
1810	G	6	25	Feb. 18	Mar. 7	Apr. 22
1811	F	7	6	Feb. 10	Feb. 27	Apr. 14
1812	E D	8	17	Jan. 26	Feb. 12	Mar. 29
1813	C	9	28	Feb. 14	Mar. 3	Apr. 17
1814	B	10	9	Feb. 6	Feb. 23	Apr. 10
1815	A	11	20	Jan. 22	Feb. 8	Mar. 26
1816	G F	12	1	Feb. 10	Feb. 27	Apr. 14
1817	E	13	12	Feb. 2	Feb. 19	Apr. 6
1818	D	14	23	Jan. 18	Feb. 4	Mar. 22
1819	C	15	4	Feb. 7	Feb. 24	Apr. 11
1820	B A	16	15	Jan. 29	Feb. 15	Apr. 2

MOVEABLE FEASTS.

Year of our Lord.	Ascension-day.	Whit Sunday.	Corpus Christi.	Sun. aft. Pent.	First Sunday of Advent.
1795	May 14	May 24	June 4	26	Nov. 29
1796	May 5	May 15	May 26	27	Nov. 27
1797	May 25	June 4	June 15	25	Dec. 3
1798	May 17	May 27	June 7	26	Dec. 2
1799	May 2	May 12	May 23	28	Dec. 1
1800	May 22	June 1	June 12	25	Nov. 30
1801	May 14	May 24	June 4	26	Nov. 29
1802	May 27	June 6	June 17	24	Nov. 28
1803	May 19	May 29	June 9	25	Nov. 27
1804	May 10	May 20	May 31	27	Dec. 2
1805	May 23	June 2	June 13	25	Dec. 1
1806	May 15	May 25	June 5	26	Nov. 30
1807	May 7	May 17	May 28	27	Nov. 29
1808	May 26	June 5	June 16	24	Nov. 27
1809	May 11	May 21	June 1	27	Dec. 3
1810	May 31	June 10	June 21	24	Dec. 2
1811	May 23	June 2	June 13	25	Dec. 1
1812	May 7	May 17	May 28	27	Nov. 29
1813	May 27	June 6	June 17	24	Nov. 28
1814	May 19	May 29	June 9	25	Nov. 27
1815	May 4	May 14	May 25	28	Dec. 3
1816	May 23	June 2	June 13	25	Dec. 1
1817	May 15	May 25	June 5	26	Nov. 30
1818	Apr. 30	May 10	May 21	28	Nov. 29
1819	May 20	May 30	June 10	25	Nov. 28
1820	May 11	May 21	June 1	27	Dec. 3

FEASTS and FASTS of the Year.

THE following Feasts only are to be strictly kept, that is, with the obligation of hearing Mass, and resting from servile work : (the whole obligation of the other holidays formerly observed being taken off, by a late regulation of his holiness POPE PIUS VI. and extended to Ireland, March the 29th, 1778.)

All Sundays.

The Circumcision of our Lord, or New Year's-day, January 1.

The Epiphany, or Twelfth-day, January 6.

Easter-Monday, moveable.

Whit-Monday, moveable.

Ascension-Thursdai, moveable.

Corpus Christi, or Solemnity of the most Holy Sacrament, moveable.

St. Patrick, Patron of the whole kingdom, March 17.

The Annunciation of the Blessed Virgin Mary, March 25.

The Nativity of St. John Baptist, June 24.

The Feast of St. Peter and St. Paul, June 29.

The Assumption of the Blessed Virgin Mary, August 15.

The Feast of All Saints, November 1.

The Nativity of our Lord, or Christmas Day, December 25.

Fasting Days on one Meal.

ALL the days in Lent, except Sundays.
The eve of Whitsuntide.

Ember-days, four times a year, being the Wednesday, Friday, and Saturday next following the first Sunday

Sunday of Lent; Whitsunday; the Exaltation of the Holy Cross, and the third Sunday of Advent.

The vigils or eves of the Feasts of St. John Baptist, of St. Peter and St. Paul; of the Assumption of the Blessed Virgin Mary; of All Saints, and of Christmas Day.

All Wednesdays and Fridays in Advent.

N. B. If a fasting day fall on Sunday, the fast is kept on the Saturday before.—That fish is absolutely forbid those, who are dispensed with in eating flesh at the same meal. When a fast falls on Friday, eggs are forbid.

Days of abstinence from flesh Meat.

ALL Sundays in Lent.

All Fridays and Saturdays throughout the year, except that on which the Feast of the Nativity of our Lord falls.

Rogation-days, being the three days before Ascension.

St. Mark's-day, unless it happen in Easter-week, or on Sunday.

The Time of solemnizing Marriage.

THE solemnizing of Marriage is forbidden from the first Sunday of Advent, till after Twelfth-day, and from the beginning of Lent, till after Low Sunday; all other times it may be solemnized.

Advent.

THE first Sunday of Advent is always that which falls on St. Andrew's day, or the next Sunday to it, before or after.

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1944-1945

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— 1918 —

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a very important document, as it contains the President's message to the Congress at the beginning of his first term. The letter is written in a formal, dignified style, and it is one of the most important documents in American history.

1990

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1990

1941

1944

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "J. H. Smith", "W. J. Jones", and "A. B. Brown", among others.

1911

THE UNIVERSITY OF CHICAGO

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

1944

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1950

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1. The first step is to identify the problem or question that needs to be answered.

— 100 —

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

1940

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THE UNIVERSITY OF CHICAGO

THE UNIVERSITY OF CHICAGO

1974-1975

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THE
INTRODUCTION
TO
PARADISE.

PIOUS Reader, you see here, Paradise open to all men; but none should attempt to go rudely into it: and therefore, at the entrance, I would have you take some good advice.

It is a vulgar and great error, to place devotion, or to have devotion merely in books, which ought to be looked for in the mind.

Many people think themselves devout, and are thought so by others, if they do, by a certain and fixed rule, say daily a great number of long prayers, as a constant task.

Well! This may have some resemblance of piety; nor would I be thought to blame it: but if, at the same time, these people do not mend their manners, and make no account of internal piety and solid virtue, who can commend such sort of devotion? For it wants the root and juice from which all piety springs.

The exercise of prayer is commendable chiefly upon this account; that it procures the advancement and the succours of a more holy life. St. Augustine says, He knows how to live well, who knows how to pray rightly; and so it is: the helps to a good life, and
a good

a good prayer, are mutual; nor can either of them subsist without the other. A good life commends the prayer, and prayer preserves and advances a good life.

You will ask me then, who is devout? I answer, he who is moved by a ready affection to prayer, and the divine duties of piety: but withal, who endeavours to lead a life worthy of the divine service. Would you then, O Christian, be devout or become so? This is not done by words, how pious and holy soever they be, but by actions. Therefore, when you read pious, holy, and devout prayers, join to them a like affection of piety, and apply your endeavours to form in yourself holy resolutions. For a wicked man may read easily pious things, but to read pious things piously (that is, to take care that his manners do correspond to those holy words) this is the part of a pious man. In short, what you say with your mouth, be sure you think with your heart; lest you hear this said to you, *This people honour me with their lips, but their heart is far from me*: and that also (*Psal. xlix. 16.*) *Why do you speak my justice, &c.*

For what is prayer; but a raising the soul up to God? But how can the soul be in heaven, if our manners be in the filth of sin?

Prayer also is divided into mental and vocal; which you must not so understand, as if by vocal prayer, was meant only the service of the voice, or mouth, for the mind also is required therewith, if not in act, at least in habit and virtually. For what is prayer without the mind, but chaff without corn, bark without juice, a lamp without oil, flowers without fruit, a body without a soul? They are deceived who think that God is pleased merely with the words of prayer: God is a Spirit, and must be adored in Spirit.

But you may say, To what end then are words, rites, and ceremonies? They are means to stir up the minds of men. The mind is that which God regards, and with which he is moved. Behold the brothers Cain and Abel, God saw them both offer sacrifice,

sacrifice, but the different mind of the sacrificers distinguished before God their gifts and merits; so that he is said to have regard only to the sacrifice of Abel.

Vocal prayer is either public, as the canonical hours, &c. or private, as those arbitrary prayers which any one makes for himself, or useth when made by others. And of this we now treat, and shall give some rules to make them useful.

There are two ways of using vocal prayer.

First, When he that prays doth attentively recite, and distinctly read every sentence, so as he understands what he reads, but still goes on, so as he doth not ruminate what he reads, nor his mind doth stick upon any one thing.

This is the vulgar way of praying; but by this the mind of him that prayeth is scarcely refreshed with a holy nourishment? For if a word or sentence doth happily raise a pious thought or affection, by reading on still to other sentences and matter, that thought slips away and comes to nothing.

So that this is like a great shower of rain that falls thick and fast, which washeth the surface of the earth only, but doth not sink in and moisten it, but runs off before it can be sucked in. So, this way of prayer, thus hastily passed over, doth give him that prayeth a little sensible relish; but doth not furnish the mind with any solid affection, because it fixes nowhere, but still goes on to other matter.

2. The second way of vocal prayer, is, when one prayeth not only with understanding the words, but also, when the words or sentences make any pious thought or impression, the mind then stops a while, and considers and ruminates upon it; and feeds upon it as upon a wholesome food.

So, for example, in reciting the Lord's prayer or Psalms, we should dwell a while upon each sentence, and consider what divine sweetness, what spiritual comfort and doctrine is contained therein, in order to
raise

raise from thence proper affections, as of Faith, Hope, Love, &c.

And this kind of prayer is like a soft, gentle rain, which penetrates the earth, and waters its inner parts, and makes it fruitful; for such a prayer hath a certain end and intention, and so leaves certain affections fixed in the mind, with which afterward it is comforted, nourished, and refreshed.

The manner and practice of this kind of prayer is evidently shewed in this book, in every section where the Lord's prayer is recited, for it is better to say the Lord's prayer once, repeating and considering every sentence, than to say it an hundred times with little or no attention and consideration, as too many are accustomed to do.

Admonitions that are useful in all Prayer.

1. Prepare your mind. The wise man gives this advice, (Ecclesiastic. xviii. 23.) *Before prayer prepare thy soul, and be not like a man that tempteth God.* That is, think seriously what you are going to do; for you speak to, and treat with God, your Creator, the Lord of heaven and earth: you speak his praise, you declare to him your wants and necessities; you ask for his help and his favours; how necessarily then, are these things to be done with attention, reverence, religion, piety, and humility, in the presence of so great a Majesty.

2. Make an act of contrition beforehand; for God doth not hear sinners, nay, he hates them, (John ix. 31. & Eccl. xii. 3.) that is to say, he hears them not, and hates them, *as sinners and not repenting of their sins*; for how should one that is guilty and impenitent, dare thrust himself into the presence of his Judge whom he hath offended?

3. Make some good intention, (one, or many) as for example. That you make your prayer for God's honour or your neighbour's good; to obtain such a virtue,

virtue, or to be delivered from such a vice or temptation, &c.

4. Ask of God grace to pray piously, attentively, and profitably; and be sure to resolve not willingly to admit of any other thoughts that may offer themselves to your imagination, let them be ever so importune, or seemingly useful. Therefore carefully guard your senses, especially your eyes and your ears. Alas! how easily do things enter by those passages, which trouble our peace of mind? Choose a proper place for prayer, that is least subject to distraction, and be sure to keep your body in a posture that becomes devotion.

5. Recollect your mind often in the progress of your prayers (if they be long) and renew the memory of the divine Presence; and raise in your mind acts of Faith, Hope, Charity, Contrition, Humility, or Gratitude, &c. such as are proper and conformable to what you read (especially when they are prayers made by others to your hand, and not composed by yourself.)

6. Depart reverently from your prayers, as the mark of a mind that is thankful for the favour and honour of being admitted to speak to God. Be sorry for your imperfections in prayer, and ask pardon for them; and offer this your poor service to God, by the merits of Jesus Christ, and the intercession of the blessed Virgin and all the saints. Where remark, That when the Church adviseth to pray to God, by the merits and satisfaction of the saints; or joins their merits and satisfactions, to the merits and satisfactions of Christ; it is not to supply any defect in the merits and satisfaction of our Saviour, (as some heretics, either out of ignorance, or malice pretend) nor to add any thing to their value, since the merits and satisfactions of our Saviour are most perfect, and their value infinite; but to honour the power of Christ in his saints, because it is his grace and virtue that sanctifies and makes meritorious all the good actions

actions of the saints: and also to demonstrate their perfect union with Christ their head, and the communion of the members of the same head, both in the Church triumphant and militant, according to the article of our creed, *I believe the communion of saints.*

This is the right way to pray profitably, and to make good use of all the forms of prayer set down in this book, or any other Catholic Author, and which, if not observed, in some measure, your vocal prayer will be dry and barren, and void of all spiritual fruit and comfort: Thus the prophet complains, (*Agge. i. 6.*) *You eat and are not filled; you drink and are not satisfied; you sow much and bring home little, &c.*

It is not to be denied, but that prayers set down in books have this inconvenience, that they do not always accord with the affections and proper desires of those that rehearse and recite them. So that the words sound often contrition; the love of God and our neighbour; the hatred of sin; the study of God's law, &c. (as when we say in the Psalms,) *O Lord, how I love thy law! It is my meditation day and night! I hate every evil way! &c.* and at the same time, he that repeats these words, hath nothing of this in his heart; nay, many times, hath affections contrary to these virtues; so that his prayer is not converted into his bosom. And what wonder is this? When men take not the care and industry about prayer, that they ought to do, and is above directed, and do not make any reflections upon themselves, nor think of extirpating those vices out of their souls.

Now the remedy of this evil is only this, that he who recites these holy expressions that are in prayer-books, should speak them as if made in his own heart, should conform his affections and sentiments to them that he reads, should renounce those passions before God, that he finds contrary to them, and should make it his care and endeavour, with the
grace

grace of God, to overcome and correct them that are of a rebellious nature.

And the safest prayer of this kind is the Lord's prayer, which is fitted for all kinds of men, for every condition, and for all the necessities of mankind. So that the pious Reader will not wonder to see in this Paradise, so many various exercises of the Lord's prayer. Rather he ought to wonder (as I do) that so short a prayer should be so full of holy and pious senses, and so useful for all kind of prayer. But what wonder is this, when the great Master of prayer, Jesus Christ himself, made it for us, and dictated it to us? The eulogies of which may be seen in St. Cyprian and St. Augustine.

In this book are also divers litanies, but all gathered out of Scripture, that the novelty of them may offend no man; and are nothing else but devout aspirations out of the very words of Scripture: in which, and the rest of the prayers, the pious reader hath abundant matter for his devout affections and meditations: and where he thinks them too long, he may, either for the love of God, strive to overcome that niceness; or at least he may do, as at a great feast, take what he likes best.

I will conclude this Introduction with the words of St. Augustine.—If a man, (says he) be long at prayer, it is not as many people think, that he must pray in many words. It is one thing to use much speech, but it is another thing to have a long and constant affection and desire. For it is written of our Lord, that he continued a whole night in prayer; and that he prayed very long; and what was this for, but that he, who knew best how to pray, and is the Eternal hearer of our prayers, with God the Father, would give us an example? For many words should not be used in prayer; yet you should pray much, if you persevere in a fervent intention: for to speak much in prayer is but to express a necessary thing in superfluous words. But to pray much is to address
ourselves

ourselves to God to whom we pray, with a long and pious affection of our heart. And for the most part this affair is better performed with sighs than with words; and with tears rather than speeches.

A Prayer before our Office.

O God to whom all hearts are open, all our wills speak, and from whom no secret is hid; purify, by the infusion of thy holy Spirit, the thoughts of our heart, that we may love thee perfectly, and praise thee worthily. Through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth one God, blessed for ever. *Amen.*

A Prayer after our Office.

ACCCEPT, we beseech thee, O most merciful God, through the merits of thy only Son, Jesus Christ, and by the intercession of the blessed virgin Mary, and of all thy saints, this office of our obedience; and if we have done any thing therein commendable, graciously regard it, and what we have done negligently, mercifully pardon it. Who in a perfect Trinity livest and reignest God for ever and ever. *Amen.*

THE
PARADISE
OF A
CHRISTIAN SOUL.

SECTION I.

FOR SUNDAY.

Of the Worship and Adoration of the Holy Trinity.

CHAPTER I.

A Colloquy between CHRIST and MAN, of the right Use of Prayer.

I. *The Necessity and Usefulness of Prayer.*

C H R I S T.

MAN that is born of a woman lives but a short time, and that full of misery: but he is more miserable yet, if, amidst all his misery, he knows not that he is miserable, poor, naked, and feeble; and so has no concern to procure remedies for all his wants and infirmities; nor flies to God for help. If thou, O Man! art thus ignorant, come and step aside out of the crowd awhile with me, and I will lead thee into a solitude, and there I will speak to thy heart, and so thou mayest perhaps come to understand thy misery and extreme indigence.

B

Remember

Remember therefore, O man ! that I made thee after my own likeness ; (thou madest not thyself) I created thee when thou wert a pure nothing ; and moreover, when thou hadst undone thyself, I redeemed thee, not with corruptible gold, silver, or precious gems, but with my blood, which I shed for thee : and to what end was all this ; but that thou shouldest glorify my name, and serve me in this life, and hereafter reign with me for all eternity ?

But now consider, to how many dangers and mischiefs thou art exposed in the way thou walkest, before thou canst arrive to the happy end of thy journey. Dost thou not sit in darkness, and in the shades of death ? Dost thou not walk in the midst of snares ? Wheresoever thou turnest to the right hand, or the left, there are enemies, and ambuscades ; without thee are combats, within thee fears and apprehensions. The devil like a roaring lion, roves about seeking to devour. The world, wrapt up in malice, allures, only to deceive ; the flesh, thy domestic enemy, and therefore the more dangerous, flatters only to ruin thee. All the creatures, which should be as so many steps to mount to the knowledge of the Creator, are become as so many traps to the feet of foolish man ; nay ! thy very senses are as so many ports and windows to let death into thy soul.

MAN. That all this that thou sayest, O my Lord ! is truth, I too often experience ; so that I may justly cry out, O unhappy man that I am, who will deliver me from this body of death ! Or whither shall I turn myself, amidst so many dangers ? What shall I do, that my feet may be directed in the way of peace and salvation ? That I do not perish, but safely arrive at my end, even to thyself, O God, who art my sovereign good ! I am in straits on every side ! But when I am at a loss what to do, I have only this recourse, to lift up my eyes to thee in heaven, from whence only can come my relief.

CHRIST. This is the thing, that before all others, I desire to convince thee of ; that is, the necessity of serious and frequent prayer. Do but invoke me, in the time of trouble, and I will deliver thee, and thou shalt glorify me. For in vain the net is spread before the eyes of those that have wings, and that make their nests in heaven, and quitting this earth, fly often thither in their minds. For they that

are under the guard of the Almighty, dwell secure in his protection. Canst thou think thyself secure, if thou reliest on thy own prudence ; or safe, when thou makest flesh thy defence ? Alas ! the thoughts of mortals are full of fears, and their projects uncertain ; and without me they can do nothing : for it is I, that give the will and the power to perfect any good. Those that, without prayer, attempt great things, and pretend to accomplish the designs and machinations of their hearts, fall in the end, and come to nothing : they weave a cobweb, and become as a garden without water ; and their strength is but as the blaze of the hards of tow. But on the contrary, behold the man that is devout at prayer ; he is like a tree planted by rivulets of water, and whatever he undertakes, shall prosper. Search the scriptures, and they will teach thee what wonderful things, even above the power of nature, have been effected by the force of prayer ; that is, by invocation of the name of the Lord, who alone doth wonderful things.

MAN. Have mercy on me, O Lord ! For I am poor and indigent, and as a little infant, that knows not either to go out, or to come in : who has hands and feet, it is true ; but cannot use them without the help of his mother, or nurse. I labour to no purpose, and take pains, even to the sweat of my brows, in vain, when I attempt any thing, be it little or great, without thee, in whom I live, move, and have my being : not being able to produce a thought of myself, as of my own power ; for all my power is from God.

CHRIST. Therefore, my son, if thou wantest wisdom and understanding, ask it of me, and it shall be given thee ; for in me are laid up the treasures of wisdom and knowledge : thou deceivest thyself, if thou dost neglect prayer, and think to obtain them by human industry only. Hast thou not heard many of my servants confess frankly, that they have advanced themselves more by prayer, than by great study and reading ? If thou covetest honour and wealth, the whole world is mine and the fulness thereof : council, prudence, and fortitude are mine : by me kings reign, and in my hand are riches, glory, plenty, and justice. It is I, the Lord, that raise the poor out of the dust ; and it is easy to me to qualify the needy, and place

the humble among the princes of his nation. Dost thou desire strength, health, long life? Know that there is nothing in the world arrives without its proper cause; and pain springs not out of the ground. It is I that lay my commands on the sea, the winds, and the elements, and all immediately obey me. It is I that kill; it is I that give life; it is I that wound, and heal again. The utmost bounds of the earth are in my hands, and all things that subsist, are under my government; good and evil, life and death; and whatever can be desired, in vain thou seekest for any where else; if thou, first askest them not of me.

II. *The Preparation to Prayer by the Affection of the Mind to Humility, Penance and Contrition.*

MAN. Truly every good and perfect gift is from above; from thee, I mean, O Father of goodness! who givest to all men in abundance; and who art so prone and ready to give, that it is thy delight to be asked; nay, thy very command!

My heart is prepared, O God! My heart is disposed often to address to thee, and to pour-out my supplication in thy presence.

But what is man that thou givest him this honour, and so kindly invitest him to prayer, and to converse with thee? Shall I dare to appear in thy presence, and speak to my Lord, that am but dust and ashes? Nay, what is yet worse! that am an unworthy and ungrateful sinner, that have often affronted and offended thy Majesty? Alas! If the just man in the beginning of his petition, is his own accuser, and dares not approach to thee, where shall I appear, that am an impious sinner? What wonder is it, that my mind is full of anxiety, and my heart of trouble? If I am perplexed on every side, while I see the necessity I have of prayer on one hand; and, on the other, my unworthiness to pray? But whither can I go from thy spirit? Or whither can I fly from thy presence? I am thy servant, give me understanding, and teach me to do thy will and pleasure.

CHRIST. It is I that exhort thee to pray, and discourse with me. Come and fear not: but have a care thou comest not unprepared: regard Moses, when he came to speak

Speak to me; he was commanded to pluck off his shoes from his feet. Do thou imitate him; lay aside first all affections that are stained with the dust of the earth: for many rush so rashly and irreverently to pray to me, as if they thought no body less present than myself; or that no body was more contemptible, and less worthy of honour than I.

Does a criminal present himself so before the judge? Or a client so speak to his council? Or a servant to his lord? A subject to his prince? Or does a beggar so plead for himself to a rich man? Nay, does a man speak so to his equal? But if thou wouldest do my pleasure, and thereby avoid the fury of my indignation, see that thou compose thyself with greater diligence to prayer: *For cursed is the man that does the work of God negligently*, Jer. xlviii. 10. Therefore before prayer prepare thy soul, and be not as one that tempts God: as he does that implores my gifts, not by regular and rightly disposed means: and who dares expect from me any fruit of prayers, that begins without any care or diligence, and ends them without gust or affection. These are they that honour me with their lips, when their hearts are far from me; but now learn what preparations I demand of thee.

First, conceive a hearty sorrow for having so often offended me by thy sins; for praise is not grateful in the mouth of a sinner. For how canst thou declare my sanctity, or take my truths in thy mouth; while, at the same time thou hatest my commands, and throwest my orders behind thy back? But upon whom do I cast more ready and auspicious eyes, than upon the humble spirit, and the contrite heart, and that trembles at my words? I will satisfy the desire of those that fear me, and their prayers I will hear. O! How often have I called thee, and thou hast refused me, and despised all my councils! What wonder is it then, if I sometimes delay to hear thy prayers; or that I should totally reject them? O! How often hast thou stopt thy ears to the cry of the poor; and canst thou wonder, if, when thou criest to me, I do not give ear?

MAN. O Lord, I confess what thou sayest, and that man cannot be justified in the presence of God. If I would dispute with thee, I cannot answer one word to a thousand. If I would go about to justify myself, my own mouth would condemn me. I have sinned against heaven, and against thee,

thee, and am not worthy to lift up my eyes to thee. O! that my own heart did not condemn me, then should I have a great assurance before God. If I love iniquity in my heart, God will not hear me. Yet who can say his heart is clean? It is certain I am polluted both in heart and lips, I have sinned and committed evil in thy sight; but who can make him pure that is conceived of impure seed, except thou, O Lord! who hast washed us in thy blood. Purify, therefore, my heart and my lips. Wash me yet more from my iniquity, and cleanse me from my sin. I am grieved from the bottom of my heart that I ever offended, and that for the very love of thy self; because I have offended my God; my Saviour! and my chief good. I have fully resolved hereafter to keep the commands of thy justice. Despise not, O Lord! a contrite and humble heart, neither be angry at the prayer of thy servant.

III. *A Preparation to Prayer, by directing our Intention, and End of our Prayer.*

CHRIST. Because thou acknowledgest thy sins, I freely pardon them. For whereas the blind man said (John ix. 31.) *God hears not sinners*, it is true if taken in a right sense, as spoken of such as are impenitent. For he that shuts his ears from hearing the law, his prayer shall be execrable, and odious to God, (*Prov. xxviii. 9.*) Therefore let not thy sins make thee faint hearted, but humble; for a contrite and humble heart, and a spirit broken with contrition, is to me the most agreeable sacrifice.

The truth being premised, consider seriously, for what end thou comest to prayer: for no supplicant comes to petition his prince before he determines the end and design of his request. So thou, considering thy weakness and indigence, ponder carefully why thou comest to me, and what it is thou wouldest ask of me; what grace and assistance thou most wantest, and what enemy thou wouldest overcome by the arm of prayer; that is, what vice to eradicate, what virtue to plant in thy soul, for which thou wouldest implore the divine grace: and to this certain scope and intention direct thy desires in prayer. I that know all things, know also the secrets of the heart, and all thy wants: but I would have thee to know them too, that the knowledge of thy own necessities and poverty, may be

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as a motive and spur, to make thy prayers more serious and fervent. Otherwise when thou prayest thou wilt be as one beating the air, or shooting arrows at random to no purpose. The like caution thou must remember in those prayers that relate to the praising my name, or giving thanks for any mercy received.

MAN. O Lord! how much sweeter than even honey to the mouth, are thy words; by which so graciously, and sweetly thou invitest me to pray: but alas! I must confess against myself my folly, to my Lord; and declare before him my trouble. For why should I, unhappy man that I am, hide my misery from him, to whom the most inward thoughts of the heart are evident, and my secret faults are known? This is the thing I lament, that thy servant scarce ever finds his heart disposed to offer a sincere and pure prayer in thy sight; the cares and troubles of the world do so seize upon it. Ah! how often do I come to pray without any vigour or understanding of spirit, so as I know not what to pray for. My tongue speaks, but my mind is without fruit. And so praying with a dry and barren custom, I seldom am mindful of the end of my prayer, which is thy glory and my own salvation. Nor careful to direct my prayer with an humble respect, to overcome some particular vices, or to obtain such virtues I most want. Forgive me, O Lord! who only knows, as our high priest, to commiserate our infirmities, for thou understandest our composition.

Thou seest, as heretofore, so now, alas! The affection and thoughts of man's heart are set on evil from his childhood. And the body which is corrupted oppresses the soul; and this house of clay weighs down the understanding, that otherwise would relish, think of and seek after those things that are above. And, which is more to be wondered at, or rather to be deplored, unhappy that I am, then I most feel my misery, when I am seeking the remedy and cure for it: that is, in the time of prayer. For then a thousand cares attack me, and my wandering thoughts torment my heart. Oh! what inward pangs do I suffer, when my mind is meditating heavenly things, and a crowd of carnal thoughts break in upon my prayers. I could wish to raise my mind up to divine thoughts, but temporal fancies, and my unmortified passions depress it.

it. Thus I am tossed between the waves in this great sea; and become a burthen to myself, while my spirit would move upward, my flesh pleases itself to be below. Be not thou far from me, O God, nor depart in anger from thy servant. Lay thy commands on the winds and the sea, and cause a great calm in my heart. For my desire is to thee, O Lord, and my groans are not hid from thee.

IV. Attention and Reverence in Prayer, are the Remedies against Distraction.

CHRIST. That which a man suffers against his will shall never be imputed as his crime. Do thou but strive as much as thou canst, to drive away those troublesome flies, that would corrupt the victim of thy prayers. And if thou canst not overcome, bear it with patience, thy prayer will lose no merit: nay, it will have the greater merit, if thou striveest courageously: for the combat and exercise of a man at prayer, is acceptable to me; and frequently I am then more near him, when he thinks me farthest off. Let this be thy principal care to have a steady resolution to pray with attention and devotion; for it is of great moment to make this serious resolution at the beginning of thy prayers. So that if it happen, through human infirmity, that the mind be distracted in prayer: yet the efficacy of this resolution made at the beginning is diffused through all the prayer, and keeps it in its true value, as long as no act of the will intervenes, that breaks off this resolution; for what do I desire but thy heart, my son! and if that be good, all is good.

But to the end thou mayest fix thy mind more efficaciously in prayer, remember this one thing, who it is thou addressdest to, when thou prayest. For what man is there that seriously reflects he stands in my presence, that am his Judge, his Lord, his Creator, the Sovereign King, that would not stand with awe and attention? Full of fear and reverence, who would not dread to turn his back to me, and his mind also to idle cogitations; and much more his eyes to vanity, or his mouth to rattles and trifles? See what dispositions, what solicitude, what reverence, my beloved Abraham, Moses, and David; my precursor John, Peter, the publican, and many others had, when they came into my presence. Am not I the
supreme

supreme Monarch of heaven and earth, before whom the cherubims, seraphims, and all the angelical powers stand trembling? He that comes to God, should believe that he is, says my apostle, (*Hebr. xi. 6.*) So that I plainly see it is thy infidelity, blindness, or weak and languid faith, by which thou believest me present, that makes thee so irreverent in my presence, before whom they tremble, that support the world.

MAN. I am in confusion, O Lord! when I consider who thou art, and who I am. Can a poor earth worm, a filthy frog, dare creep out of his puddle to the glorious throne of the most high God, and enter the heavenly palace, where the King of kings sits on his starry throne, surrounded with an innumerable army of glorified spirits! Thus shall I enter the place of the admirable tabernacle, even to the house of God! Shall I sing to thee, O Lord, in the sight of angels! adore before thy holy temple! and confess to thy name! This is what those holy men and thy beloved ones did seriously, and with a lively faith ponder; and hence it was that in their prayers they carried themselves so religiously and reverently before thee. But alas! their zeal is far from me, and therefore I also am far from thee; insomuch, that often times I am nowhere less, than where I seem to be, when at prayers. So that when praying I would plead my cause, I then make it worse; and when I desire to appease thee, then I do more offend thee.

V. *Prayer should be Frequent and Assiduous.*

CHRIST. It is no wonder that where thy treasure is, thy heart should be. Where the affection is fixed, the mind is hard to be drawn from thence. Thou comest from the earth, and does not care to have thy conversation in heaven; but rather fixest thy thoughts and love on earthly things; hence spring up those thorns which so deeply wound thy heart, and stifle the good seed, that it cannot bring forth fruit. Consider but how much it must displease me, to see men so earnestly and seriously taken up with the affairs of the world, and the goods of this life; and to have so little care of prayer, upon which depends their eternal salvation, and the glory of my name. Look upon the children of this world; they eat, drink, frolick, pass

their days in pleasure; and to spend much time in these diversions, is no burthen at all to them; they are busied about their farms, and their cattle; they are wrapt up in cares and business, and trouble themselves with infinite questions; never idle, yet always ill employed, because they are never at leisure to see that I am God: or if sometimes they have a fit to say some prayers, they will defer it to the last hour, and the most improper time for it; or else they will say them negligently, and as it were for fashion sake. Would an earthly prince endure to be then only admitted to speak to thee, after all the common vulgar, and even dregs of the people, had been admitted before him? My chosen servant David, a man according to my own heart, did not treat me so. He was a king, and involved in the affairs of a great kingdom, yet his eyes prevented the break of day to look up to me, and to meditate of my commandments; and seven times a day he would sing my praises; nay, at midnight he would rise to glorify me.

The like disposition have many others of my friends, who make it their study to please me, rather than men; who love their souls more than meat, drink, and clothes; and look on all other things as dross and dung, to gain my esteem. They willingly steal from business as much as they can, or at least so order their affairs that even in their outward employments, they shall not want time for the principal charge of their soul, which is of greater import than all the rest. Therefore at regular hours they go into their chambers, and shutting their doors, they pray to me in secret, pouring out their desires before me: and in the early morning they wait on me, that so the best part of the day, when the mind is most at liberty and disengaged, may be employed in the best of works, which is prayer. These are the men that obtain from me a clearer light of understanding, by which they are directed in all their undertakings. These are they that taste how sweet is the Lord, and that there is no trouble, nor irksomeness in conversing with him.

And now, my son, consider what advantage it will be to thee, if thou couldst gain the whole world, and neglect the great necessary business, the care of thy soul. Therefore put bounds to thy desires, and engage not in too much business;

business; for he that meddles least with the world, will be found wise. Seek first the kingdom of God, and his justice, being assured that all other things shall be given thee. Why art thou solicitous and troubled about many things? Why dost thou waste thy strength with fruitless pains? Take pity of thy soul, in pleasing God: for who wilt thou be good to, if thou art not good to thyself?

Why wilt thou neglect thy prayers for fear of neglecting thy business? Take this for a certain truth, that a good prayer will give a better success to thy affairs, than the best human prudence, or greatest diligence. Place thy trust in me, for it is I that have the care of thee, and so much the greater, as thou with greater assurance relieest upon me, and committest thy designs to my providence. For assuredly if I build not the house, they labour in vain that go about it. Dost thou believe this? Blessed be he that understands it; for many comprehend not this truth; but trust to their own industry, and wreck themselves with care and pains: but poor unhappy men! they work as the spider, while they do but exhaust their strength in vain; because they have not recourse to the tabernacle, like Moses, that they be directed by the Lord. It is in vain, O sons of men! to rise before day-light. It is then you rise in good time to your business and employments, when having prayed to the sun of justice, he shall rise and enlighten you.

MAN. I wish, O my Lord, that thou wouldest efficaciously imprint in my heart, what thou hast so fully and kindly sounded in my ears. I understand what it is thou adviseest and commandest; teach me also to do thy will, so that nothing may hinder me from praying always; that I may bless the Lord at all times, and that his praise may be for ever in my mouth. Oh! that my will were to obey his law, and my delight to meditate therein day and night. For there is no moment but I partake of his bounties; it is therefore but just, that every moment I should praise him. Hence the apostle exhorts (1 Thess. v. 17.) to pray without intermission; and thyself, O eternal verity, has said, *We ought to pray always, and never omit it*, (Luke xviii. 1.)

VI. *There should be Assurance and Resignation in him that prayeth right.*

CHRIST. Now thou knowest these things, O man, blessed

sed shalt thou be, if thou dost practice them. Be not like the servant that knows his master's will, but doth it not. Consider how many motives, precepts, examples and parables I have made use of, to persuade thee to pray with assiduity; frequently, with assurance and perseverance, for he is always ready to give, who so earnestly prompts thee to ask. Remember the woman of Canaan, that continued constantly praying, and after diverse denials, yet at last obtained her request. And the man who at night knocked at his friend's door, and would not desist till he got what he wanted. Also, the judge that feared neither God nor man, yet heard the cause of the widow that would not leave off to implore him. Therefore if I bestow but few graces and favours upon thee, it is thy own fault. The hand of God is not shortened to shew mercy to thee; but thou renderest thyself unworthy and incapable of it, by not praying for it, in a worthy and respectful manner. For though sometimes thou makest addresses to me, yet thou dost it so coldly, as if thou didst not really desire to receive; and prayest not with that faith and assurance that thou oughtest. And if I grant not presently thy petitions thou lovest courage, quittest thy devotions; thou murmur-est, and suspectest my power, and conceivest in thy mind evil thoughts of my goodness, as if I walked above the firmament of heaven, and considered not thy condition. Whereas my eyes are always open upon my faithful ones, and my ears to hear their prayers; nor will I ever fail them in time proper to deliver them.

If at any time I seem to delay, it is for thy advantage; that thy desires being deferred, may be more intense, and thou become capable to receive my favours; for what is long desired, is more grateful when obtained; and what is easily obtained, is less valued.

Therefore if I give thee not presently what thou askest, do thou persevere to knock and call; for at length it shall be opened to thee; but if I will not give, thou oughtest to render thanks to me, whether I grant or deny thy request; considering that I refuse, what I know will do thee no good; for man often knows not what he asks, (as the sons of Zebedee, (*Matth. xx. 22.*) Or what is good for him in his life, and in the days of his pilgrimage which pass like a shadow? It is I best know what is proper for every one:
though

though sometimes, for the folly of men, I grant in anger, what in favour I would deny. Be certain of this one thing, If I hear thee not, as thou desire, thou shalt be heard for thy salvation. And so was my apostle heard (2 *Corinth.* xii. 9.) praying to be delivered from the temptation of the flesh; and in the same manner, I myself was heard of my Father, when I prayed that the chalice of my passion might be taken from me.

VII. *A Prayer for the Divine Assistance.*

MAN. O immense charity! O inexhausted goodness! It is out of the abundance of thy grace that thou dost so copiously instruct, and exhort me to converse with thee, who hast no need of any thing that is mine. How comes it, that thou art pleased to declare it thy delight to treat with the children of men? Oh that my poor dry soul might thirst after thee, as the hart doth after the fountains of water! Oh that I were as fitly disposed to receive from thee, as thou art ready to give. The oil of thy mercy would run, nay, flow in abundance, if empty vessels were not wanting. (4 *Kings* iv. 5.) Behold the vessel of my heart, but full of impurity and evil desires; I beseech thee to empty and cleanse it, and moreover enlarge it, that thou mayest fill it. Inflame my cold soul with the fire of thy love, that my prayer may ascend like incense in thy sight. Let me not be always creeping upon this earth, prest down by the weight of flesh or sin; but cause me swiftly to ascend up to thee; and let thy mercy descend upon me.

CHAPTER II.

An Exposition of the Lord's Prayer ;

Which being made by CHRIST himself, excels all other prayers, in authority, dignity, brevity, and facility ; and is the sum, exemplar, and rule of all prayers.

Our Father who art in Heaven.

THIS is the preface of the Lord's prayer, which teaches us the love and fear of God. For if he be a Father, is he not worthy of love ? And consider how great love, for the quantity of goodness, is the measure of love.

But how great is the goodness of our eternal Father ? he is God, infinitely happy in himself ; the maker of heaven and earth, and King and Lord of all ; and yet he is pleased to be, and to be called our Father ; and besides, he is desirous that we poor worms of the earth, nay, sinners, unworthy of the name of servants, should be, and be called his children. O what charity hath the Father shewn us, that we should be, and be called the children of God ! O immense goodness of the Father ! But where is the equal love of the children.

Moreover, what fear is due to this same Father ? Who sits in heaven as in his throne of majesty, and yet, being every where present, he beholds all the most secret things ; and at the same time, governs both heaven and earth. Truly the Lord is great, of whose power and grandeur there is no end, and before whom the cherubims and seraphims tremble. Behold with what love and assurance, and also with what humility and reverence our mind ought to be composed when we go to pray !

Sanctified be thy Name.

That is, may all creatures sanctify thy name, which is in its self most holy and admirable ; may our faith profess it ;

it; may our steady hope praise it; and our sincere charity adore it. That thy holy name be holy and glorious, needs not our assistance, but it being the fountain of all sanctity, may we by our holy manners declare it so; and may our actions and behaviour be so composed, that they who see our conversation, and the works we do, may glorify thee, our Father, in heaven. Let this sentence be fixed in our hearts, be often in our mouths, and delightful in our works. Sanctified be thy name.

This easy practice of a pure intention, may, and ought to be practised frequently.

Thy Kingdom come.

We beseech thee, O Lord! because we are banished men, and pilgrims from our country, and separated from the most sweet face of our dear Father, and loaded with the heavy yoke of the prince of this world: we pray thee, I say, to make us pant after thee in heaven, with our whole heart. And when the end of our pilgrimage shall come, make us to despise this world and all its pomps, with a calm and joyful mind; and to seek that kingdom with eagerness, and to find it with joy, which is prepared for us from the beginning of the world, where thou wilt vouchsafe to let us enjoy thyself; and with thyself eternal glory.

Thy Will be done on Earth, as it is in Heaven.

Thou knowest, O Lord, that though our spirit be disposed to do thy will; yet, because our flesh is weak, and prone to evil, it finds not means to perfect thy will, because the flesh fights against the spirit; for the body that is corrupted, weighs down the mind. Whence it comes to pass, that the senses of men are, from their childhood, more prone to evil than good; and that oftentimes, we know not how, nor for what to pray, nor what is most expedient for us: but thou knowest it, O Lord, very well, who knowest all things. Make us therefore to know what thou wouldest have us do: and by thy efficacious grace, so direct our wills, according to the disposition of thine, that whatever thou willest, we may will it also; and what thou commandest, we may chearfully accomplish. Give us the grace to do what thou commandest, and command what thou pleasest.

Give

Give us this Day our daily Bread.

Thou, O Lord! who openest thy hand, and fillest every creature with thy benediction, and doest not neglect even the young ravens, nor the fowls of the air, but graciously takest care of and feedest them; shall thy providence be wanting to man, whom thou hast made after thy own image, and redeemed with thy precious blood? We demand not what may serve luxury and pleasure, but what may suffice for our nourishment and necessity; lest the cares and troubles of this life should withdraw us from thy service. But that we may serve thee with strength of mind, as well as of body, feed thou our souls with the food of thy word; and strengthen us with that heavenly and angelical bread in this desert of the world, lest we faint in the way by which we walk to thee, until we banquet with thee in thy kingdom.

Forgive us our Debts, as we forgive our Debtors.

Poor miserable wretches that we are, we all of us every day offend in many things: we perish, O Lord! if thou dost not save us of thy great mercy, O Lord! But we know, that if a man reserves anger against his neighbour, he expects in vain mercy from thee: I therefore, from my heart, forgive all my enemies, and for very love of thee, am ready to do any good to those that hate me, or have done me any injury. I am sorry from my soul that I have offended thee, O Lord pardon my sins.

This is a useful and easy practice of contrition, and ought often to be used.

And lead us not into Temptation.

We acknowledge, O Lord, that without thee we can do nothing, and that from thee comes all our force; therefore suffer us not to want thy grace, nor to yield to any temptations of the world, the flesh, or the devil, when attacked thereby. Thou seest our weakness, and with what arts and force, thy poor creature, so dearly redeemed, is set upon; we doubt not but all things are guided by the holy council of thy providence; nor is it an evil to be tempted, but to be overcome thereby. Suffer us not therefore to be tempted beyond our strength, lest we should yield to the temptation; but do thou help us to overcome

overcome it: the victory will be easy, if thy grace favour us.

But deliver us from Evil.

What we, through our passion, esteem evil, is not so really and in itself, unless by our fault it is made so. From thee, O Lord, is life and death, wealth and poverty, and all things else: how then can they be evils, when they come from the supreme good? They become often evils, by our fault, that is by our impatience, timorousness, or distrust. Do thou, O Lord! strengthen us with thy grace and comfort; and cause that all things do concur to the good of those that love thee. Here burn and cut, as the physician doth the patient, who, by these painful remedies, he hath hopes to cure. Here chastise and correct, as a father doth his son, for whom he preserves an estate. Prove me, try me, purify me, as the goldsmith doth his gold, which is proved by fire; bake and harden me, as the potter doth the vessel that he designs, not to break, but for an honourable use, as a vessel of glory unto eternal life.

With these and the like meditations the Lord's Prayer should be seasoned; otherwise it is no wonder, that it is frequently in men's mouths, and but seldom affects their hearts.

A Meditation on the Lord's Prayer, collected out of the Epistle of St. Paul.

Our Father who art in Heaven.

BLESSED be God, the Father of our Lord Jesus Christ, Father of mercy, and God of all comfort, who hath predestinated us unto the adoption of sons, through Jesus Christ, who alone hath immortality, and dwelleth in unaccessable light: we give thanks to thee with joy, who hast made us worthy of a part of the lot of the saints in light; for we have not received again the spirit of servitude in fear, but we have received the spirit of adoption of children, in which we cry, Abba, Father. For the spirit itself gives testimony to our spirit, that we are the children of God, and if children, then heirs, heirs of God, and co-heirs with Christ.

I. Sanctified

I. Sanctified be thy Name.

Grant that we may imitate thee as dear children ; and that we may walk as children of light, in all goodness, justice and truth ; approving what is acceptable to thee : nor suffer us to have any part in the unfruitful works of darkness, lest thy name be blasphemed among the Gentiles through our fault. Let our conversation be worthy of the gospel of Christ, that we may be without complaint thy sincere children ; and without blame in the midst of a wicked and perverse nation ; as lights in the world, keeping the word of life to thy glory in the day of Christ : fruitful in good works, and growing in the knowledge of God. Grant that whether we eat or drink, or whatever else we do, we may do all to thy glory.

II. Thy Kingdom come.

Because flesh and blood cannot inherit the kingdom of God, therefore we bow our knees to thee, Father of our Lord Jesus Christ : that thou grant us, according to the riches of thy glory, to be strong in virtue, by thy spirit in the inward man ; that Christ may dwell in our hearts by faith ; that sin may not reign in our mortal body ; for thou hast taken us out of the power of darkness, and translated us into the kingdom of thy beloved Son : but we know, that if this earthly house of our habitation do fall, we have a building from God ; a house, not made with hands, eternal, in Heaven : but while we are in the body, we are wanderers from God, therefore we have a desire to be dissolved, and to be with Christ.

For which reason, we faint not ; for though our outward man fall into corruption, our inward man is renewed from day to day. For that which at present is a light and momentary suffering, works in us a vast weight of eternal glory in heaven, whilst we regard not the things that are seen, but those which are not seen ; for those that are seen, are temporal things ; but those that are not seen, are eternal.

III. Thy Will be done.

It is thou, O Lord, that workest in us, both to will, and to do, at thy good pleasure. Grant therefore, that we may
be

be filled with the knowledge of thy will, in all wisdom, and spiritual understanding; that we may walk worthily, pleasing thee in all things; for our sanctification is thy will.

Let us not be conformable to the world; but let us be reformed in newness of sense, that we may know what is the good will of God, what pleaseth him, and is perfect: for our will is in itself weak; nor are we able to think of ourselves, as of our own power, any good thought, but all our power is from thee, O God. Give us thy grace to perfect thy will in our hearts; as thy ministering spirits do, who are sent to the assistance of those thy servants, who shall receive the inheritance of salvation.

IV. *Give us this Day our daily Bread.*

Godliness with content, is great gain; for we brought nothing into this world, and without doubt, we can carry nothing out of it; having therefore food and garments, let us be therewith content.

Let our behaviour therefore be without covetousness, contented with whatsoever we have. For thou hast said, I will not leave thee, nor forsake thee: so that we may say confidently, *The Lord is our helper*, thou art at our hand, O Lord! Let us never be troubled in mind, but being in all things well ordered, let us know when to be full, and when to be hungry; when to abound, and when to want. But above all things, let us exercise ourselves in piety, which is useful for all things, having the promise of this present life, and that to come. Grant that we place not our hope in uncertain riches, but in thee, the living God, who givest all things in abundance for our use, to do good with, and to be rich in good works: to give easily, to communicate to others freely, treasuring up to ourselves a good foundation for the time to come, that we may obtain life everlasting.

But thou art able, O Lord, to make all grace abound in us, that having all manner of content in all things, we may be rich in every good work, and thou that givest seed to the sower, will give him bread to eat.

V. *And forgive us our Debts, as we forgive our Debtors.*

Because there dwells not in our flesh any good; the
good

good that we would do, that we do not ; and the evil that we would not do, that we do ; and sin reigning in our mortal bodies, we have obeyed its concupiscences. Alas ! how often have we given our members up to be instruments of iniquity to sin ! and have despised the riches of thy goodness, patience, and forbearance, not considering that thy goodness leads us to repentance ; but according to our hardness and impenitent hearts, we have heaped up to ourselves fury in the day of anger, and revelation of thy just judgment, who will render to all according to their works.

But O most gracious Father ! Let thy mercy come upon us ; and shewing us the riches of thy glory, make us vessels of thy mercy, prepared for thy glory : and where sin hath abounded, let grace more abound.

Behold we forbear all threats, that thou, O Lord, mayest pardon us, and be favourable to us in heaven ; do thou put into us bowels of mercy, goodness, humility, modesty, and patience. That we may be kind one to another, merciful, and forgiving, as thou in Christ hast forgiven us, rendering to none evil for evil ; but to our utmost power, having peace with all men ; not defending ourselves, but let us give place to anger, leaving revenge to thee. Neither let us suffer ourselves to be overcome by evil, but let us overcome evil with good. Cause us to follow all things that tend to peace, and let us mutually maintain all things that are edifying.

VI. And lead us not into Temptation.

Remembering our weakness, we pray thee, O most merciful Father ! that no temptation may overtake us, but such as is human, and proportionable to our strength, lest as the serpent seduced Eve by his subtilty, so our senses be corrupted, and fall from the sincerity which is in Christ Jesus. Thou art faithful, O God ; thou wilt not suffer us to be tempted beyond our ability, but with the temptation wilt make provision for us, that we may be able to overcome. it.

VII. But deliver us from Evil.

Confirm us, O Lord, and keep us from evil ; do thou quickly make us trample Satan under our feet ; that we may not be deceived by him, for we are not ignorant of his devices. Grant that we put on all thy armour, that
we

we may be able to stand against all the snares and artifices of the devil, and resist him in the evil day, and remain perfect in all things. Put upon us the coat of mail of faith and charity, and the helmet of hope of salvation. Let us not trust in ourselves but in thee, O God: and hope, that thou that hast begun a good work in us, will perfect it until the day of Jesus Christ.

CHAPTER III.

A Litany to the Holy Trinity, principally collected out of the Holy Scripture.

LORD have mercy upon us.
Christ have mercy upon us.

Lord have mercy upon us.

O God the Father of heaven,

O God the Son, redeemer of the world,

O God the Holy Ghost, our sanctifier,

O Holy Trinity, one God,

O God, from whom, by whom, and in whom are all things,

O God, who art the only God,

Who declaredst thy name to Moses, *I am, who am,*

O God the Lord of lords,

O God in whom we live, move, and have our being,

O God, the strong and jealous, who dost visit the sins of the fathers upon the children,

O God, to whom alone all honour and glory is due,

O God, with whose majesty all the earth is filled,

O God, who alone dost wonderful things,

O God, the most high over all the earth,

O God, who alone art good,

O God, whose anger no one can resist,

O God, who wast, who art, and art to come,

O God, the God of Abraham, Isaac, and Jacob,

O God, who art King of kings, and Lord of lords,

O God, who breakest the girdle of kings, and dost bind up their reins,

O God, who alone hast immortality, and dost inhabit inaccessible light,

O God, the God of the armies of Israel,

O God,

Have mercy upon us.

- O God, the most powerful God of the spirits of all men,
 O God, who madest heaven and earth, the sea, and all things that are in them,
 O God, who dost do justice to them that suffer injuries, and dost give food to the hungry,
 O God, that art a God of patience, mercy, and truth,
 O God, who art a just judge, both strong and patient,
 O God, in whose hand is the life of every creature, and the spirit of all flesh,
 O God, who art a consuming fire,
 O God, who art faithful without iniquity, just, and right,
 O God, who searchest the heart, and tryest the reins,
 O God, who openest thy hand, and fillest every creature with thy benediction,
 O God, that art great in counsel, and incomprehensible in thy designs,
 O God, who dost great things, unsearchable and wonderful without number,
 O God, who art the Father of orphans and the Judge of widows,
 O God, who dost unloose the bound, and illuminate the blind,
 O God, our great Lord, of whose wisdom is no number,
 O God, the Lord, that takest the meek into thy protection, and humblest sinners to the dust,
 O God, whose eyes are upon the ways of all the sons of Adam,
 O God, the law-giver and judge, who can destroy and deliver,
 O God, who healest the contrite of heart, and bindest up all their wounds,
 O God, who will not have any iniquity,
 O God, who art the Lord that givest life and death; that bringest down to the grave, and raisest up,
 O God, who hast the power to send both body and soul to hell,
 O God, who makest the light, and createst darkness; who makest peace, and disposhest evil,

Have mercy upon us.

O God,

- O God, who multipliest nations, and also destroyest them; and being destroyed, restorest them again,
O God, whose eyes are brighter than the sun, over-seeing all the ways of men,
O God, who dost reveal the hidden things of darkness, and bringest even the shadow of death to light,
O God, in whose presence is no exception of persons,
O God, who takest the cunning in their own craft, and dost bring to nothing the counsel of the wicked,
O God, who quickenest the dead, and callest things that yet are not, as if they were,
O God of all flesh, to whom nothing is hard,
O God, who madest the earth in thy strength, and disposedst the world in thy wisdom,
O God, who givest food to all creatures,
O God, who givest rain upon the face of the earth, and refreshest all things with water,
O God, who hast made all things, for thyself, and livest for ever and ever,
O God, who hast created all things in number, weight and measure,
O God, whom heaven, and the heaven of heavens cannot contain,
O God, who art terrible in counsel over the sons of men,
O God, before whom the world is but as the balance of a scale,
O God, who dost all things according to counsels of thy will,
O God, who hast measured the waters, and hast poised the heavens in the palm of thy hands,
O God, who rulest the power of the sea, and dost moderate all its waves,
O God, who dost weigh the earth in three fingers, and dost balance the mountains in weight,
O God, the great Lord, and King above all gods,
O God, who art King of ages, immortal, invisible, and alone wise,
O God, holy, holy, holy,
O God, our protector, and exceeding great reward,
O God, the one God, and Father of all, who art over all, and through all, and in all things,

Have mercy upon us.

Have mercy upon us.

God,

Be merciful to us, and spare us, O Holy Trinity.

Be merciful to us, and hear us, O Holy Trinity.

From all evil,

From all pride and haughtiness of spirit,

From gluttony, surfeiting, and all greediness,

From all anger, envy, and evil will,

From all luxury and impurity,

From all sloath, and irregular sadness,

By the immensity of thy power,

By the infinitude of thy wisdom,

By the abundance of thy goodness,

By the eternity of thy glory and majesty,

By the height of thy wisdom and providence,

By the ineffable magnitude of thy love and mercy,

In the day of judgment,

We sinners, beseech thee to hear us, O Lord.

That we may serve thee in holiness and justice, all the days of our life.

That we may adore thee our Lord God, and serve thee alone.

That we may never take thy holy name in vain,

That we may sanctify with good works and religious actions, all the holydays of thy church,

That we may treat with due honour, reverence, and obedience, our parents, prelates, and superiors,

That we may never injure the life, reputation, or honour of any body; through anger, hatred or malice,

That we never hurt any body, either by stealing, wronging, or by any deceit or violence,

That we may keep our hearts from all unlawful desires of the flesh, and all impure affections,

That we never speak false witness, or any lye against our neighbour,

That we never desire our neighbour's goods,

That we may love thee, our God, with all our hearts, with all our souls, and all our strength,

That we may love thee above all things, and our neighbour as ourselves, for thy sake,

That we may not do to another, what we would not have another do to us,

That thou wouldest cause all grace to abound in us,

Deliver us, O Holy Trinity.

We beseech thee to hear us, O Lord.

That

That we may never despise the riches of thy patience, goodness, and forbearance. } We, &c.
 That thou wilt bring us to the kingdom which thou hast prepared for us from the beginning of the world. }
 Lamb of God, who takest away the sins of the world, appease thy Father for us.
 Lamb of God, who takest away the sins of the world, be thou favourable to us sinners.
 Lamb of God, who takest away the sins of the world, give unto us thy holy spirit.
 O Blessed Trinity hear us.
 O Adored Trinity hear us.
 Lord have mercy on us, Christ have mercy on us, Lord have mercy on us.

Our Father, &c. Hail Mary, &c.

V. Blessed art thou, O Lord, the God of our fathers.
 R. And praise-worthy and glorious for ever.
 V. Blessed art thou, O Lord, in the firmament of heaven.
 R. And praise-worthy, glorious, and exalted for ever.
 V. May all thy angels and saints bless thee.
 R. And praise thee, and glorify thee for ever.
 V. May the heavens, the earth, the sea, and all that is in them, bless thee.
 R. And praise thee, and magnify thee for ever.
 V. Let us bless the Father, and the Son, and the Holy Spirit.
 R. Let us praise him, and magnify him for ever.
 V. O Lord hear our Prayer.
 R. And let our cry come unto thee.

Let us pray.

OMNIPOTENT and eternal God! who hast given grace to thy servants, in the profession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of majesty to adore the unity: we beseech thee, that, in the steadiness of the same faith, we may be ever preserved from all adversity.

O God! who declarest thy omnipotence chiefly in pardoning and shewing mercy; multiply upon us thy mercy, that we may always run to thy promises, and so become partakers of thy heavenly goods.

Omnipotent and everlasting God! who, by the abundance of thy goodness, dost exceed the merits, and even wishes of thy suppliants; pour out thy mercy upon us, that

Deliver us, O Holy Trinity.

We beseech thee to hear us, O Lord.

That

that thou mayest forgive what our consciences fear; and give what our prayer presumes not to ask, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

The Doxology.

GLORY be to the Father, who created me when I had no being, by his power, after his own image; and to the Son, who, when I was lost, redeemed me by his wisdom and precious blood; and to the Holy Ghost, who by his grace and goodness justified me that was a child of wrath, both in my baptism, and at other times also, after my falling into sin.

For these singular favours may glory be given, as it was in the beginning, before all creatures were made: now, through the whole course of this life: and for ever, to the consummation of all things, and to all eternity. *Amen.*

A daily Exercise, or offering of ourselves to God.

O Most gracious Father of mercies, and God of all comforts, behold I thy creature, though unworthy, and a contemptible slave, most humbly present myself to thee, my Lord, and most bountiful Creator; and confiding not in my merits, but in the merits of thy most beloved Son, our Lord Jesus Christ, desiring to partake of thy grace and goodness, by the assistance of which I may be able to direct myself in all my thoughts, words, and actions, according to the rule of thy will and pleasure; to the end that I may offer to thee, my Lord, the duty of an acceptable service.

To thee, therefore, O bountiful Father, who art the giver and preserver of all things, I offer my whole self, and all that I have, to thy service and ready obedience: and that in the union of the oblation of thy beloved Son, our Lord Jesus Christ, by which he offered and commended himself to thee in the temple, when an infant; and afterward praying in the garden; and lastly dying on the cross.

Be, O most clement Lord, propitious to me, a miserable sinner, and despise not the work of thy own hands; but look on the face of thy Christ, whom thou gavest to us for our advocate and mediator.

Let his worthiness compensate for my unworthiness, that
what

what I am not worthy to obtain by my own merits, I may receive in virtue of his.

Vouchsafe therefore, of thy infinite bounty and mercy, to accept this my poor service, to the greater glory of thy name, and the salvation of my soul; through our Lord Jesus Christ our Saviour, who with thee, O Father, in the unity of the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

CHAPTER IV.

Exercises proper for the right Worship and Love of God, and to arrive at the Perfection of a good Christian.

THE PREFACE.

A Christian, if he would correspond to his vocation and name, ought always to endeavour to be united to his ultimate end, which is God: that so his soul, as much as is possible, may be joined to him. And St. Dennis the Areopagite thinks it the surest way, and the most easy to that effect, if the faithful soul doth constantly mount up to God by ardent aspirations and frequent acts of love, affections and desires, panting after him with internal desire, speaking to him, treating with him, and, in fine, desiring to be wholly fixed to him, with a pure and inflamed heart.

This is that admirable and unitive wisdom, (according to the same doctor) which, without previous meditation, draws the mind of the lover up to God; and increaseth, by enlarging the desires towards him; employing itself in a short, frequent and ardent prayer, and acts of virtue. So that one may affirm, that the foundation of perfection consists in certain acts and motions of the mind towards God and our neighbour; which are here proposed in the form of prayers.

Where, notwithstanding, this caution must be observed, That he that makes use of them, does not intend to make a vow, or promise, which hath the force of an obligation, under a new precept; but only in the nature of a free offering

fering and devotion, let him exercise these acts, and let him be assured, that the oftner and more carefully he performs them, the greater advantage he will reap thereby : and he may justly hope that, in a short time, he may disentangle himself from all love of the world, and unite himself totally to him, who alone is our supreme and real good, that is, God.

And that it may be rightly done, because the end is that which gives the merit and commendation to the work, here is proposed in the first place a solemn form of protestation, in which the soul doth, in the presence of God, conceive a right intention, and forms the will according to the exactest rule, so as despising all things else, will seek only the glory and service of God.

I. A pure Intention :

Or, a Resolution to do all Things purely for GOD.

Whatsoever ye do, in Word or Deed, do all in the Name of our Lord Jesus Christ. Coloss. iii. ver. 17.

I. **O** Most Holy and Undivided Trinity, Father, and Son, and Holy Ghost, I miserable and thy unworthy creature, do this day, with a firm and constant intention, submit my whole self to thy most holy and just will ; and denying myself, from my heart, I desire to be entirely thine. I will seek thee only, love thee only, and that sincerely, and simply, and purely, without seeking my own profit : and I now purpose, that I will hereafter serve thy supreme Majesty, and love thee ; not barely that I may avoid pains, or escape prison, or hell ; nor that thou shouldest give me comforts in the other life, or any thing desirable in this ; but principally, that I may please thee alone, and be for ever happy in the possession of thee. And doubtless thou alone art sufficient for me, who art the only perfection of all things.

Wherefore I give and devote myself to thee alone for all eternity ; and that with so firm and unchangeable an intention, and so sincere affection of heart, that I desire that with my whole soul I may love thee, and with the aforementioned

mentioned intention I may serve thee, though I should live ever so long : and this is my resolution, my determination, and my established will.

II. If it please thee to give me comforts, and spiritual joys, be thy name blessed ; for thou wilt be to me a gracious and loving God, as thou always hast been, art, and will be ; and I return thee also infinite thanks ; as I do, if thou art pleased not to give them to me : nay, if thou art pleased to send me pains, troubles, and vexations, I do in the same manner praise thee, and give thee infinite thanks.

III. And to confirm this my resolution, I wish the blessed Virgin Mary, and all the angels and saints in heaven, to be witnesses : all whom I entreat to intercede for me to thy divine Majesty, that this my resolution of seeking thee alone, purely in all things, and nothing else but thyself, may grow in me, and become perfect.

Wherefore, O most sweet Lord, I do again apply myself to thee, and beseech thee, that thou wouldest vouchsafe to accept this my resolution, and to give me strength to put it in execution ; for without thee I can do nothing : and therefore I run to thee, and recommend myself to thee, and totally commit myself to thee, and hide myself in the bowels of thy mercy. Receive me therefore, O my God : embrace me, O my hope : change and transform me in all things, O most merciful Father.

IV. In this intention, and to this end I resolve to accustom myself to the following exercises and acts of virtue ; which if sometimes I have not performed well in word and deed, yet I wish to have them in my heart frequently, and principally at the time of my death, with all the power and affection, and in the most perfect manner : and from my heart I beseech thee to accept the same of thy infinite bounty and mercy, through Jesus Christ, who with thee in the unity of the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

II. An Act of Faith.

Without Faith it is impossible to please God. Heb. xi.

I. Faith, as the foundation of piety, is the first of the theological virtues: and is a habit of the understanding infused by God, by which we assent, and adhere to all those things which are revealed by God, and proposed by the Church.

O Most faithful and true God! thou most firm and first Truth, I do with my soul embrace this foundation of faith; and therefore most humbly prostrate on the ground, I adore and worship thee; and in the best and most perfect manner that I am able, I do stedfastly profess, and in my heart believe now and for ever, and with my mouth acknowledge all those things which by thy holy Church thou hast said, revealed, and proposed to be believed; and particularly those things that are contained in the Apostles creed: and I do affirm them all to be most certain, and nothing therein can be called into question.

II. Therefore I do confess, and most firmly protest before thy divine Majesty, and all the court of heaven, that I will live and die in the confession of this truth. O! how I desire also that the whole world did know and confess thee with a stedfast faith; and I do extremely regret that it doth not, as it ought, believe, adore, and worship thee.

III. Wherefore, I beseech thee, by the precious blood, life, and death of my Lord Jesus Christ; by the prayers of his most blessed mother, and those of the holy apostles, disciples, martyrs, confessors, virgins, and of all the saints and elect, that thou wouldest please to increase this light of faith in me, and all the faithful, and to kindle it in unbelievers; that so all men may the more know, confess, and adore thee, according to the desire of thy prophet, with whom I pray, May all people confess to thee, O God! May all people confess to thee! May all the earth adore thee, and sing to thee. Let all nations praise the Lord.

IV. Moreover, I freely offer to thee, if occasion be,
my

my life and blood, for the defence of the truth, and confession of this faith. And happy are those, O Holy Trinity, Father, and Son, and Holy Ghost, to whom you are pleased to give the grace of martyrdom for the sake of our Lord Jesus Christ. *Amen.*

III. An Act of Hope and Confidence in God.

Do not lose your Confidence, which hath a great Reward
Heb. x.

I. Hope is a virtue infused by God into our minds, by which we ought certainly to expect eternal happiness, by the merits of Jesus Christ our Redeemer, and by a virtuous life proceeding from his grace. Therefore, O most omnipotent God! bowing down and prostrate, I adore and worship thee; to whom nothing is either impossible or hard, according to that great truth, (*Luke i. 37.*) with God no word is impossible. And since by the same omnipotence thou hast promised to me eternal glory; and to that end thou hast called me, that I may partake of thy glory; and be like thee, O infinite bounty; by thy assistance, and the good works which I resolve to do, through thy special grace, I hope for eternal life, and I desire to obtain it from thee alone.

II. O truly omnipotent God! behold, I assuredly know, that I can never enjoy the great happiness that thou hast promised to me, but by thy favour, thy pleasure, and thy good will, and to that end thou gavest thy Son to die for me.

III. I count it a blessing, and am even over-joyed; O sweetest Jesus, infinite goodness! that I can be made happy by none but thyself; and that there is no other name under heaven given us whereby we may be saved. For all my hope and confidence is placed in thee, O most merciful and sweet Jesus! the supreme and ultimate joy of my heart.

Hence it is, O God, that I have so great joy and comfort, and conceive so great hope, that, methinks, I enjoy already, and possess the happiness I desire, since I know, that thy only Son, by whom thou wilt grant me so great a blessing,

blessing, is my Redeemer, and my faithful Advocate, in so difficult an affair.

IV. Wherefore, omnipotent Father! with my whole heart, I most firmly hope, that I shall obtain from thee, who art most bountiful, all such things as shall be necessary for me to gain eternal life.

And first of all, that I shall obtain the pardon of all my sins though many and great; and then, that I shall have strength to overcome all the difficulties of this life; and after that, I hope the grace, to come to the enjoyment of thy most glorious presence for all eternity.

And though heaven and earth, and all creatures should conspire against me; and though I were even at the gates of hell, yet I would always hope in thee, O most gracious Father, and would have assurance, saying with the prophet, In thee, O Lord, I have hoped, I shall not be confounded for ever; and hoping in thee, I shall not be ashamed. Confirm this hope in thy servant unto the end, through Jesus Christ our Lord. Amen.

IV. An Act of Love of God and our Neighbour.

*Thou shalt love the Lord thy God with thy whole Heart, &c.
And thy Neighbour as thyself. Luke x.*

I. *The love of God is of so great excellence and dignity, that all the blessed in heaven, and all creatures on earth, and whatever are possible to be created, can do nothing that is more noble than to love God: and the act of love consists in this, to bear a good will to what we love, and to rejoice in the good it enjoys.*

O Most beloved and gracious Lord God, I do highly rejoice and am pleased in mind, and I congratulate with thee, for all thy divine perfections and attributes; and that thou alone art essentially what thou art, and the supreme infinite good; and that thou art an unsearchable and immense God, that no creature can comprehend.

II. I congratulate thee for thy almighty power, glory, dominion and empire over us and all things; and that thou hast all these from thyself.

III. I also wish, and heartily desire, that all creatures in heaven and earth, may acknowledge their being from thee, and may pay thee all honour and obedience; may praise, magnify, and love thee, purely engaged thereto by thy infinite bounty, and the excellency of thy Majesty: for thou only art worthy of love.

Moreover, I am overjoyed, that whatever any creature can do for thy sake, and for thy honour, is infinitely short of thy dignity and grandeur.

IV. And since thou of thyself art worthy of infinite love, I desire from the bottom of my heart, to love thee in the same manner, as the blessed do in heaven.

V. And whereas, O gracious God! thou commandest that I should love my neighbour, I give thee thanks for so sweet a precept: and therefore I will force my will as much as I can to love him, I desire to love him, and I pray that he may obtain of thee all good things that may render him more happy in himself, and more acceptable to thy Majesty.

I beg, that thou wilt pardon all men's sins: and grant them the grace, that they may make use of all the means that are necessary to obtain salvation. I take a pleasure to see how much thou lovest them, and with what perfections thou endowest them; for which I render thee many thanks.

VI. But if it happen, by thy permission, that any one do injure, or vex me, yet, even now, before it arrive, I intreat thou wilt pardon him, and give him eternal life.

V. An Act of Adoration to the Holy Trinity.

Thou shalt adore the Lord thy God. Luke iv.

I. *The worship of Latria (or the supreme honour) which is due only to God, is both an internal and external act, by which a rational creature worships God, by humbling itself, with an intention to adore him, and to acknowledge him to be God.*

O God of infinite majesty and power; Father, and Son, and Holy Ghost!

Behold, with all submission and humility, and in the presence of thy divine majesty, O my God! I acknowledge myself thy creature, and the work of thy hands, and in all things dependant upon thee. I adore thee with supreme honour, that art the absolute Lord of all things, and most worthy to be esteemed and honoured as such, with the most cordial submission; and, prostrate on the ground, I do most willingly humble myself to thy Majesty, from the profound abyss of my nothing; and render thee all reverence and honour.

II. I am also content to be nothing, and to be able to do nothing, but what I receive from thee. Nay, I would not be any thing, nor be able to do any thing, but only as depended upon thee.

III. Therefore, I rejoice that the blessed Virgin, the glorified spirits, all the heavenly court, yea, and all good creatures whatsoever, adore, worship, and acknowledge thy supreme Majesty; and now, with them, I adore and worship thee.

IV. Lastly, O my God! I offer to thee, as absolute Lord of the universe, all things therein; and particularly, all my thoughts, words, and actions; begging this one favour, that thy most beloved will, by which thou createdst me, and calledst me to thy service, may be perfectly accomplished in me, through Jesus Christ, our Lord, &c.

VI. An Act of Praise and Congratulation.

Praise the Lord, all Nations. Psalm cxvi.

I. The praise which is given to God, as we learn in the Holy Scriptures, consists in every act of virtue, whether it be done either in the heart, or by the mouth, or by work, or any outward sign. to signify the excellence of the divine power. And congratulation is an act of joy, which we conceive for the happiness of another, which now he hath already obtained, and possesseth.

THEREFORE, O Lord, I will now, by the assistance of thy grace, make those acts, and stir up my heart, saying with an intimate affection of my soul,

soul, most glorious God, and my Lord, with joy of heart, I declare, proclaim, publish, and make known, to the best of my power, thy inestimable greatness, excellence, and magnificence; that thou art infinite, immense, immutable, and eternal; the most powerful, most wise, most good, most holy, and of infinite perfection; the Creator of heaven and earth, the first principle, and the ultimate end of all things; who with a sovereign providence dost rule and govern all things. And on all these accounts I rejoice, and congratulate with thee.

II. And therefore now with great joy, and with all my soul, I praise, exalt, extol, and adore thee; and wish I could always do this, without any omission, in all times and places.

III. But since I want the power to do all this, I wish at least to bring thee all the honours and praises, which, by the assistance of thy grace, I can be capable to offer thee, and with as great ardour of love as is due to thyself.

IV. I congratulate, rejoice, and am glad with thee, that thou, O my God! art so great and so honourable, that the powers of all creatures either in heaven or earth, are not sufficient to praise and magnify thee worthily. But however I rejoice, that thou, my most honourable Lord, abundantly performest this thyself, instead of all thy creatures.

VII. An Act of Thanksgiving.

In all Things give Thanks. 1 Thessal. v.

I. *Thanksgiving is a manifest confession of a benefit received, directed to the benefactor, as a mark of acknowledgment.*

MOST liberal Lord God, I do, at this time, acknowledge thee to be most omnipotent, most merciful, and from whom all good flows: and I confess, that I have received from thee innumerable favours, and most singular gifts, from the moment of my conception, unto this present day; such are my creation, redemption, vocation, sanctification by thy holy Spirit, conservation,
and

and infinite others that flow from them, and are contained in them, though I have been most unworthy of them. And for all these, and all others, I render thee infinite thanks, with all my heart, and all my strength : for infinite is thy love and goodness, from whence these benefits were given me.

II. Therefore, O infinite bounty ! acknowledging myself exceedingly obliged to thee, and being ignorant and incapable how to return such thanks as I ought and desire ; may Jesus Christ, may the blessed Virgin, and all good creatures, visible and invisible, render thanks for me to thy Majesty. I also offer to thee now for myself all those thanks, which in any kind or manner they have, do, or shall for ever pay thee.

III. I give thanks also to thy divine Majesty, for all the gifts and favours given already, or which hereafter shall be given to myself, and all other creatures which have been, are, or shall be ; and especially for those, which in abundance thou hast bestowed hitherto, to the holy angels, and saints.

IV. And as a mark of my gratitude, from this moment, I dedicate, give, and deliver myself to thee, with the desire and will to serve thee faithfully, and cordially to love thee for ever ; most humbly requesting that this poor contemptible present, altogether unworthy of thy Majesty, and yet due to thee on a thousand accounts, may be favourably accepted, through the merits of our Lord Jesus Christ, &c.

VIII. An Act of Oblation.

Thou shalt offer a Sacrifice of Sanctification to the Lord.
Eccles. vii. ver. 35.

I. **O** Most worthy Lord, my God, I acknowledge myself on all accounts entirely thine : as well because thou createdst me, as that thou redeemedst me ; not to mention innumerable other favours bestowed on me ; for which should I offer myself to thee a thousand times every hour, yet I should still be obliged, and remain thy debtor. Wherefore, such as I am, freely, and with the greatest vigour I can possibly, I offer and give myself to thee entirely,

tirely, as an absolute holocaust of soul and body; and of all things that I have, or may have hereafter. And therefore most willingly and most freely I submit myself to all thy most holy commandments, and orders for ever. And since now I am entirely thine, I beg thou wilt so possess me, that I never become my own; but that my will, my power, and speech, be nothing else, but what thy most holy will wouldest have me to will, do, and say; and what thou forbidest I may neither will, do, nor speak: and that whatever I do, may be done in the manner, form, and quantity, which thou my most honoured Lord, wouldest have me do it, and no otherwise.

II. Besides I offer to thee all the spiritual goods, thoughts, words, and good works which all men have done, now do, or hereafter shall do, in the world.

But above all, I offer to thee the most precious blood, and infinite merits of my Lord and Saviour Jesus Christ; and together with them, all my thoughts, words, works, business, and actions of this present day, and of my whole life. Finally, I desire to make this oblation, with that hearty affection and ardour as thou knowest is possible to be done, (and O that I could do it as often as I draw my breath) to the end that I may be eternally thine, and always devoted to thee, through Jesus Christ our Lord, &c.

IX. An Act of Resignation to God.

Throw all your Care upon him. 1 Pet. v. ver. 7.

I. **M**Y most gracious Lord! denying the affection of my own heart in all things, I resign myself wholly to thee, and as perfectly as I am able, I desire that my will may be united to thine, in which I covet to please myself, and repose myself, and in no other thing. Wherefore I beg thou wouldest please to dispose of me, and all that is mine, in such manner and measure as thou pleasest, and seems to conduce most to thy greater glory.

And thus being wholly resigned to thee, I offer myself ready to accept of from thy hand, whatever shall happen to me in this life, whether it shall be prosperity, or adversity.

II. So that if thou wilt have me live, I accept it freely; if thou wilt have me die, I refuse not death; if thou wilt

wilt have me be in health, I accept health; if thou wilt have me infirm, I accept sickness; if I must be poor, I embrace poverty; if contemptible, I fear not reproach; if I must be hated, I will pray for my enemies, and in my persecutions I will praise thee.

III. And therefore I would not have eyes, but to see thee; nor ears, but to hear thee; nor tongue, but to speak of thee; nor heart, but to love thee; nor memory, but to commemorate thy sweetness; nor understanding, but to know thy Majesty; nor hands, but for thy service; nor feet, but to wait upon thee; nor a body, but to be a victim to thee; nor a life, but to sacrifice it to thee.

IV. In fine. Without all manner of exception, I would be so thine, as that having quitted all selfishness, I may resign all my thoughts, words, and acts, and all the being and power, which of thy bounty thou hast given to me, to thy most holy will.

Nor could I desire, or refuse any thing, but in the manner, time, and measure, that thou commandest or forbidest it: so that thy good pleasure may be my supreme and ultimate desire, joy, and comfort, at all times, and in every thing. Wherefore, most gracious Lord! assist me with thy most holy grace, (without which I know I can do nothing) that all things may turn to thy honour and glory, and that thy most holy will, be most exactly accomplished by, and in me, through Jesus Christ our Lord, &c.

X. An Act of Delight in God.

Delight in the Lord, and he will give thee the Petitions of thy Heart. Psalm xxxv. ver. 4.

True joy, is a delight proceeding from those things that belong to God; for the true subject of all joy is in God, and in his perfections.

I. **O** Most glorious God! what vast cause I have to rejoice and be glad, seeing that thou art the God that art of infinite power, wisdom, goodness, beauty, mercy, justice, fidelity, and of innumerable other attributes, as the principles and end of all good: and though thou art such and so great a God, yet thou hast vouchsafed

saved in the incarnation to exalt human nature, and unite it to thyself; so that it may be truly said, God is man, and man is God. Besides this, thou hast also promised me eternal happiness: and hast confirmed it by innumerable testimonies and signs, both in the Old and New Testament. O favour! O infinite bounty of God and our Lord!

II. Therefore I do passionately desire, O my Lord, and resolve for the future, by the assistance of thy grace, that all the delight of my soul shall be in thee, and of thee, and of those things only which are thine, and do invite me to thee; as he spoke well of thee, who said, "My God and all things;" thou only art goodness, a treasure, and a paradise to a reasonable creature, in this, and the other world.

III. On the contrary, I loath, and have an aversion to the world, and all things that belong to it. Nor is it less irksome to me, to see, hear, and think of those things, than of a filthy sink, or stinking corps, and a dunghill: for I count all things in comparison of thee as dirt, and hate them, as I do a plague.

IV. And I desire to relish nothing but thy sweetness, and to have no joy and pleasure, but in thy service; but to despise, abhor, and detest all worldly things, and whatever diverts my heart from thee. Help me, O Lord, of thy goodness, to persevere in this; that by serving thee with joy and perfection in this life, I may, with all the blessed, see and enjoy thee for ever, through Jesus Christ, &c.

XI. An Act of the Fear of God.

Blessed are they that fear the Lord. Psalm cxxvii. ver. 1.

A just fear is a certain anxiety (or careful thought) of heart, which withdraws a man from all unlawful use of his members, exterior senses, and interior affections: lest the soul should be intirely, or partly, separated from God; or should seek for satisfaction in any creature, and so the ardour of the spirit should become cold.

I. **O** Most dread and awful Lord! I now, considering thy infinite Majesty and grandeur, in whose sight
all

all celestial, terrestrial, and infernal spirits tremble; and being in a confusion, at my horrible unworthiness, do descend into the abyss of my nothing; extremely fearful lest I should offend thee, and so be separated from thy divine grace; which many have been, because they did not walk uprightly in thy presence.

II. Therefore while I do but think, that I may possibly offend thee, I am in a fright, and I tremble in every limb, and the rather because I know myself weak, feeble, and not able to do any thing without thy grace.

III. Nevertheless I also acknowledge, O Lord! that this fear is very necessary and useful for me; and therefore I earnestly beseech thee to give it me, and to increase it in me, and to fix it in my soul, saying with the Psalmist: Wound my flesh with thy fear, for I have been afraid of thy judgments: I implore this grace, through Jesus Christ our Lord, &c.

CHAPTER V.

A Holy Contemplation of the Attributes of God, in order to the forming of pious Affections and Acts of Virtue.

THE PREFACE.

ALTHOUGH all the excellencies and divine perfections in themselves as they are in God, are not distinct one from another, nor from the divine essence; but are all of them but one supreme, absolute, and uncompounded Being; nevertheless, because our understanding is too weak to comprehend them, as they are in themselves, therefore it useth diverse conceptions, and distinctions; and endeavours to have some knowledge of those perfections, which therefore we use to call divine attributes; which, as distinct excellencies, (though in themselves but one and the same essence) we attribute to God.

The knowledge of which, though so high and sublime, that there is no greater to be found in the world; yet those
that

that practically have that knowledge, find therein a most excellent rule, whereby to gain all virtues and spiritual goods: because the knowledge of God, and the imitation of his virtues is our perfection; so says the sage (*Wisdom* xv. ver. 3.) To know thee is perfect justice, and to understand thy justice and virtue, is the root of immortality.

It seemed therefore proper to collect some few acts (like the acts of virtue before prescribed) from the divine attributes, that the devout Christian by this means may arrive to that knowledge and perfection of life; in hope hereafter to obtain that full and consummate justice, which is the fruition of God in eternal life.

I. The Essence of God.

This is Life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. John xvii. ver. 3.

I. **M**Y Lord, thou art the most uncompounded essence, and therefore perfectly infinite in all kind of perfections; nor can any thing be added to thee, or taken from thee. Thou art incomprehensible in respect of all places, of all times, of all wills, and all understandings; because thou exceedest all places, comprehendest all differences of time, thou goest beyond all minds, and dost know the hearts of men and angels: hence it is, that thou alone art able fully to comprehend, know, understand, and love thyself.

II. Thou art immense, by filling, penetrating, and surpassing all things that are or shall be created. Thou art immoveable, unconfined, uncircumscribed; because by thy infinity thou dost infinitely transcend all bounds and spaces: and therefore, by thy nature in thy actions, thy knowledge, and thy affections, thou art immutable; because the least shadow of change cannot fall upon thee, but thou art most steady, both in thy being, and in thy will.

III. Thou art eternal, without beginning and end: thou comprehendest in one point of indivisible eternity, all duration and difference of time: nor dost thou pass through any other time, but that most perfect *NOW*, which

which equally corresponds to all time, and is the adequate and most perfect measure of eternity.

IV. Therefore since thy excellence, O my Lord, is so great as I undoubtedly believe, I do adore and worship thee now with my whole heart, and with the most profound humility: and with the blessed and just spirits. I confess thou art HE, WHO IS: and prostrated on the ground, I reverently bow myself, and with the greatest humility, I submit myself to thee: and since thou art worthy of all love, I will for ever love thee with an entire and sincere love.

And moreover, I desire to thy honour, that all creatures may eternally love thee, reverence thee, honour thee, and praise thee; and to that end, I offer thee my life, my forces, my faculties, and whatsoever I have, or may have hereafter.

V. And furthermore, I rejoice and am pleased as often as I reflect that thou, my Lord, art so great, infinite, incomprehensible, immense, immutable, eternal, and that in thee are all perfections found.

VI. And I do, with all affection of heart, congratulate with thee, that thou dost enjoy, and for ever shall, that so great majesty, glory, and beatitude; and therefore I invite all creatures to join with me, saying, O all ye works of the Lord, bless ye the Lord, praise him, and magnify him for ever.

VII. I abound with a double consolation and joy, when I hope and consider that this very happiness of thine, will be hereafter mine; because thou hast promised it to me, prepared it for me, and given it to me, by Christ, thy only Son, and my Redeemer; which I shall also with thee for all eternity enjoy, provided I continue faithful in thy love: and then I shall be satisfied, when thy glory shall appear; which grant me, through the merits of the same our Lord Jesus, &c.

II. The Power of God.

All Things are possible to God. Matth. xix. ver. 26.

I. **O** Most omnipotent God! thou art that power that canst do all things, what thou wilt; and which admits

admits no infirmity, nor art weary in performing thy works. Thou madest all things of nothing, and with the same facility canst, if thou pleasest, reduce them again to nothing; nor can any thing resist thee, but all things are obedient to thee.

O dreadful omnipotence, to be adored and worshipped in a religious silence! thou art the king of ages, and canst do all things by thyself: from thee doth proceed, and upon thee doth depend all virtue, force, industry, and energy of all things. Thou, I say, didst create all things of nothing, and dost conserve the same, by the support of thy influence, and by the hand of thy omnipotency dost hold them up, lest they should fall to that nothing from whence they came. Thou, O Lord, by thyself alone, canst give, and do, not only whatever men and angels can conceive in their minds, but also all that thy infinite wisdom can conceive: since thy omnipotence is equal to thy wisdom, and equally extends and diffuseth itself, as being the measure and rule of it. For what other rule hath immense power, but immensity itself?

II. I take pleasure, and rejoice, O Lord! at thy so great majesty and power: wherefore I beseech thee to imprint in my soul a most profound reverence and submission to thy divine Majesty. I am content also, that thou shouldest order and dispose of me, and all creatures, according to thy own good pleasure: for no one can say to thee, why dost thou so? All things are thine, and all are thy own handy-work.

III. Grant, O Lord! that I may have always in my view, this most certain truth viz. That thou art always with me; and with thy omnipotent hand threatenest me with the thunderbolt of eternal damnation, if I obey not thy laws; and that I may never offend thee.

Give me also a confidence and assurance of heart in thee, that I may fear none but thyself, and that no creature may be able to separate me from thy love: for what are all creatures, but a mere nothing, if compared to thee? Or what mischief can they do me, without thy permission: and if thou dost suffer any of them to afflict me, that, O my Lord! thou makest concur to my good, as a help to gain eternal life. And therefore I repose all my confidence in thee, and would have it always

ways rest in thee, my omnipotent Lord God, through Jesus Christ our Lord, &c.

III. The Wisdom of God.

Wisdom cometh from God. Ecclesiastic. xv. ver. 9.

I. **O** Most wise God! thou art that wisdom which comprehendeth all that can be imagined. Ignorance hath no place in thee; thou knowest all things; nor canst thou be deceived, nor be mistaken; because thou knowest all things most perfectly and most distinctly, which are either past, present, or to come, and all that are possible or can be imagined to have a being; all things that are, and which are not, are present to thee, and are in thy sight.

II. Thou art the prototype, and first stamp of all things: thou, by thy purity and power, penetratest all things: and being intimately present in all things, dost join together all things in good order. And although thou touchest and penetratest from end to end, and dost intimately enter into all things, from the highest to the lowest; yet thou dost not disorder or mix thyself with any thing: nor art thou tainted with the least blemish, but always remainest in thy own beauty, glory, and purity.

III. Thou art the author and maker, the exemplar and idea, the measure and the end of all things: neither art thou the maker only of those things which now are, whether visible or invisible, and which have received their being and distinct species from thee; but also of those things which are not, and by thy omnipotency may be made, and which are infinitely more in number, than those which are already made.

IV. O admirable wisdom! which surrounds all eternity, and comprehends in itself all immensity, and draws to itself all infinity; all things in thee have a kind of eternal being, and eternal life. In fine, thou hast neither beginning nor end, and art in all things immutable.

V. I am pleased, O Lord! rejoice and congratulate thee for this thy most profound wisdom, whereby thou art the searcher of all hearts. O most wise Lord! I beseech thee to infuse into my soul some small ray of thy
inexhaustible

inexhaustible fountain of light, that I may perfectly understand the beauty of virtue, and the ugliness of vice; that I may fly from the one, and pursue the other; and more and more love it, to thy eternal glory and honour, through Jesus Christ our Lord, &c.

IV. The Goodness of God.

O Lord thou art good, and for thy Goodness sake teach me thy Justifications. Psalm cxviii. ver. 68.

I. **O** Lord the Creator of all good! thou art good not only in this, or that manner, nor in this, or that kind of goodness, but absolutely, and perfectly, without beginning or end; without limitation, without degree, unless that, by which, without measure thou possessest and embracest all good.

Thou art the fullness and universality of good, to which all things from the highest created substance, to the lowest owe their good.

Thou in thy most pure essence dost possess all excellency, all perfection, all beauty, and all good: nor hath thy goodness and perfection, any limitation or bound: because it is the first and principle perfection, which depends on no other.

II. From thee all pleasant things derive their sweetness, all beautiful things their beauty, all glittering things their splendor, all living things their life; all things that have senses, their senses; all things that have motion, their force; all things that have understanding, their knowledge; all perfect things, their perfection; and all things that are in any manner good, owe their goodness to thee.

III. Thou art great without quantity, good without quality, infinite without number, beautiful without figure, eternal without time, immense without place, dilated without extension, perfect without multiplicity, and most high without situation.

IV. Thou art the centre to which all things are moved, and in which all things repose, by which all things are supported: in thee are all the charms of pure love, the accomplishment

complishment of all good desires, the bounds of all motion, and the satisfaction of all that is desirable.

How great is the force of thy supreme goodness! to the splendor of whose smallest ray every creature runs with such haste; whilst every one of them covets its particular good, and labours for it with all its power; which good is nothing else but a small impression and sign of thy goodness: it is this, which so powerfully draws every creature: it is this which causes so many movements in the world; for whatever in all created things moves itself, acts and operates, is moved and actuated in the prospect of some good. And if the small shadow of good doth attract with such violence, how much more shall the real good? That beauty and infinite goodness, I mean, when plainly seen; that is, thy very self, O Lord! the sweetest and chiefest good.

V. Draw my soul to thee, O immense beauty! and bind it fast to thee above all things created, with the indissoluble chain and band of eternal love. What shall I seek or desire out of thee, who art the fullness, the fountain, end, delight, force, and soul of all good? Let all other things be gone, may I always think of thee, love thee, strive to come to thee, cleave to thee only, dwell in thee, praise and bless thee with all the forces of my soul; and may I, in my whole life, serve thee alone: may I love or hate all transitory things, according as they agree with thy goodness: and may I esteem or despise them for no other reason. Perfect me in thy knowledge and love, according to thy supreme good pleasure: change me entirely into thyself, that I may become one spirit with thee, and may no longer live to myself but to thee, through Jesus Christ, &c.

V. The Sanctity of God.

There is none Holy as is God the Lord. 1 Kings ii. ver. 2.

I. **O** Lord my God! thou art called holy for many reasons. First, because thy essence is the prime root and original of all holiness and purity: secondly, because it is the object and measure of all sanctity; in a word, thou art the first cause, pattern and end of all holiness

ness which is found in thy creatures. Thou art holy of thyself, and by thy nature. So perfect is thy sanctity, that nothing can be added to it, or taken from it; because it is an essential and universal holiness.

II. I rejoice and delight myself for this thy holiness, which is the essential fountain of all beauty and purity; from whence all intellectual creatures receive their sanctity and purity. This holiness thou hast proposed to us to imitate (but not thy power or majesty) when thou saidest, *be ye holy because I am holy. Levit. xi. ver. 44.* But thou requirest not of us so great a sanctity as the eminence of thy holiness would exact; but only a kind of similitude thereof, such as the weakness of our nature, assisted by thy grace, is capable of.

III. I adore, honour, love, and admire this thy sanctity, as that to which all reverence, love, and honour is due. This thy presence hath sanctified, and still doth sanctify all the world, so that whithersoever I turn myself, I see thee present, and existing every where; I adore, praise, honour, and bless thee, as in the sacred temple of thy glory. But thou hast, in a singular manner, sanctified my soul (which is more large and noble than the corporal world) to thy service, in the nature of a temple; and therefore within myself, and the inward recesses of my soul, I can behold thee dwelling: here it is that in a holy silence I can converse with thee; here I can delight myself with thee; here I can pay thee my dutiful respects; here I can adore thee; here I can implore of thee sanctity and purity: and this I desire now, O my Lord! to do, and to obtain of thee, with my whole heart, and the powers of my soul.

IV. I will endeavour also, O Lord! and now resolve, with all my power, to avoid and fly from all impure and inordinate affections, and all dishonest things, whereby this temple, dedicated to thee, may be polluted or profaned; because without doubt, as thou, O Lord, necessarily dost extremely love thy own holiness; so, with the same necessity, thou dost exceedingly hate sin, and detest all impurity.

V. In fine, to thee, as to the author, end, model, and pattern of all holiness, and by whom, and for whom, and by example of whom, all things in heaven and earth

earth are sanctified, be given all glory, benediction, and thanksgiving, by all creatures in heaven and earth, through Christ our Lord. *Amen.*

VI. The Bounty of God.

The Lord is Bountiful even to the Unthankful. Luke vi.

L THOU, O Lord! art called good, upon the account of thy natural perfection! on account of thy sanctity; and on the account of thy beneficence, which we may call bounty: and this is nothing else but thy certain natural propension of communicating thy goods, to inferior and created things, according to every one's capacity.

O how truly bountiful dost thou declare thyself, O Lord! who, though thou wantedst nothing, and wert all sufficient to thyself, nevertheless thou hast created all things out of nothing, and drewest them out of that dark abyss, giving them essence, form, beauty, and appetite of good, an aversion to evil; such a spring, motion, situation, manner, order, perfection, and bounds, as was proper to each of them; and all this not for any advantage and profit to thyself, but to partake, according to their capacity, of thy good, and taste the fruit of thy bounty. And therefore all things praise thee, and with silent voices celebrate thy liberality. *The heavens declare the glory of God, and the firmament speaks his handy work.* Psalm xviii. ver. 1.

II. But thy bounty shines most gloriously in human kind. Thou hast created us after thy own image and similitude, and hast imprinted on us the mark of thy countenance; thou hast given to us an understanding, a memory, a will, by which we are made capable of divine glory and beatitude: and moreover, thou hast endowed us with divine helps and benefits, that we might deserve and obtain so excellent goods. Thou hast assigned to us angels to be our guardians and governors: finally, thou madest the whole world, and full of abundance of necessities; thou gavest it for our habitation and comfort. What can be greater than these favours? Especially if we reflect, that thou hast
done

done all these things, that by them thou mightest lead us to the heavenly habitation, and make us partake of thy beatitude.

III. Therefore, whatever I am, and whatever I can do, I will praise thee, and I do offer innumerable thanks to thee, O Lord! for so extraordinary bounty. And invite all creatures to praise and bless thee, bless ye the Lord all his works, praise him, and exalt him above all for ever.

IV. I rejoice, O Lord! that thou art so bountiful, and givest even thyself; and as it were, throwest thyself away amongst such base and poor things; that thou art pleased to cure the weak, to raise up the dejected, and to dignify the humble. And where the greater necessity, poverty and misery presses, there in greater abundance thou art used to give wealth, and more readily to give thy assistance, which is the property of true bounty and liberality.

I am sorry, and it grieves me, that I have not imitated this thy bounty; that I have been cruel, severe, and impious towards my neighbour; nor have employed either my goods or industry to his assistance; but oftentimes have done quite the contrary. And therefore now, with my whole heart, I ask thee pardon, and resolve with thy assistance to amend this vice of inhumanity; and to be bountiful, easy and loving towards all men; and this out of a desire to imitate thy bounty: and because from this thy bounty flows, next and immediately thy love, and is diffused to all thy creatures, by which thou wouldest have all thy goods be common to them; therefore, I beseech thee, that thou wilt please to inflame my heart with this fire, that I may become bountiful, and full of charity, through Jesus Christ our Lord, &c. *Amen.*

VII. The Providence of God.

Behold, O Lord, thou knowest all present, and past things,
Psalm cxxxviii.

I. **T**HY providence O Lord! governs all things, from the highest heaven to the lowest parts of the earth; and from the noblest of spirits to the most contemptible worm. This providence, from all eternity, thought of all things, understood them, distinguished them

one from another, and disposed of them accordingly. Without it nothing rises, or decays, nothing operates, moves, or lies still. Hence it is, that all those things which want reason, act with so great order, and so regularly move to their end: but man, who being endowed with free will, and abusing that favour, often wanders a great way from the order of thy divine and particular providence, and proposes to himself other ends, contrary to those thy providence hath ordered him.

Yet, for all that, he cannot withdraw himself from thy universal providence, when he falls into these just punishments, decreed to sin and sinners: whence it comes to pass, that the order of thy divine providence shines exceeding bright even in the wicked.

II. Woe be to me, that have so often endeavoured to withdraw myself from thy fatherly providence; and would live according to my own foolish judgment. And so whilst I would steal from the hand of thy divine providence, which would lead me to life, I have fallen into a thousand dangers, errors and sins; and at the same time incurred those most just punishments, appointed, by the council of thy providence, for miserable sinners, to the glory of thy infinite justice; which I fell into when I foolishly conveyed myself from thy goodness and mercy: O miserable man that I am! I have heaped up to myself the torments of thy justice: and while I refused the easy yoke of thy divine commandments, I subjected myself to the most miserable slavery of the devil: and whilst I slighted thy eternal rewards, I merited eternal punishments.

O folly! to be deplored with tears of blood; I repent, yes, I repent with all my heart, and most humbly ask thy pardon.

III. I beseech thee, O Lord! by all the wonders of thy most sweet providence, to take from me this madness, and grant me the grace to fix my eyes always upon thy appointments: that whatever prosperity, or adversity, happens to me, I may understand it comes to me from thence, and take it as a favour from thy hand. May this providence be my chief consolation in adversity; and in all my fears, beget in me hope; in my dangers, security; in my difficulties, courage; in troubles, patience; in adversities, calmness; and quietness of mind in the expectation

tion of future events. May this free me from all solicitude, that I may securely depend upon the sole bounty of thy providence. May this direct all my affairs, and govern me to my end, and order all to thy glory and my salvation. Whatsoever means it shall make use of, whether prosperous or adverse; honour or dishonour; credit or disgrace; abundance or want; disease or health; life or death; I refuse nothing, I reject nothing. Whatsoever thy providence shall chuse, I esteem that the most just, and most useful; and I embrace it as the most welcome.

This is my earnest and only desire and wish; and I would have it to be so for ever, to act, speak, and think as thou, my Lord, judgest most conducing to thy glory and my salvation; that in all eternity I may see thee, admire thee, honour thee, praise thee, and bless thee, in all things, through Christ our Lord.

VIII. The Mercy of God.

The Earth is full of the Mercy of the Lord. Ps. xxxii.

I. **O** Most merciful Lord! thou art that mercy which is above all my misery, and infinitely exceeds all my malice. For first, thou drewest me out of the darkness of nothing, and gavest me life, and a nature made according to thy own image; with an understanding, a judgment, a reason, a memory, a will. After that, thou didst raise me from the low state of nature, to the sublime state of grace; adopting me for thy son; and to these had joined a third, far more noble, to wit, the state of glory: for the gifts of glory are more perfect and more excellent than those of grace: and to this state thy immense goodness and mercy hath designed me.

Wherefore, O my soul! if thou hast obtained the second degree, do thy utmost endeavour to obtain the third also; especially seeing thou hast so many helps and supports to arrive at so great felicity, as are the holy sacraments, left thee, and acquired for thee, by Jesus Christ, our Lord; who also, as the perfection and crown of all his favours, hath left thee the most holy sacrament of his precious body and blood.

II. Ah my Lord! illuminate my soul, that I may be sensible

fible of thy great mercy ; and knowing it, I may highly esteem it, and keep it always in my sight as a guide and rule, till I am let loose from the chains of this miserable life ; and that my soul, being furrounded with the bonds of so great bounty, and with such extraordinary favours, may answer thereunto, by loving thee with all my heart, by dedicating myself wholly to thee and thy service.

O ! that I may serve thee, my God, all my life ; and that I might think of nothing else, but how to do all things to thy glory ; and to direct all my actions, all my powers, and all thy gifts of nature and grace, to thy honour, as to my most desired end. May all my force of soul and body design, regard, and seek nothing else, but thy most holy will. And O that I could, at least to some degree, correspond to that infinite love, which thou hast always shewed me, that I might not be altogether ungrateful to so great a benefactor.

III. Bless the Lord, O my soul, and all that is within me praise his holy name.

Bless the Lord, O my soul, and forget not all his mercies.

Who pardons all thy sins, and heals all thy infirmities.

Who redeems thy life from death, and crowneth thee with mercy and compassions.

Who satisfies with good things thy desire ; and thy youth shall be renewed, as that of an eagle. Ps. cii.

In like manner may all the angels and arch-angels bless the Lord with me : and ye, O all ye principalities and powers, all ye virtues and dignities, all ye thrones, cherubim and seraphim, bless ye, I say, and praise ; and again without end praise our common Lord ; because he hath dealt with us, not according to our iniquities, but according to his great and fatherly mercy. May the heavens, the earth, the sea, and all things that are in them, praise and exalt him for ever. Therefore let every creature give glory to God ; and let every creature throughout all his dominion give him thanks ; and let them do this for ever. Amen.

IX. The Justice of God.

Thy right Hand is full of Justice. Psal. xlvii. ver. 11.

Who knoweth the force of thy anger, or through fear can reckon up all thy displeasure? Ps. lxxxix. ver. 11.

I. **N**O man can truly express the greatness and the number of the punishments which thou hast prepared for sinners, and hast determined that they shall suffer. As thy mercy is infinite, so is thy justice, which by infinite ways shall be shewn against sinners; not only in the world to come, but also in this; which is indeed an act of mercy; that all may learn to fear thee; and those who are not affected with the goodness of a most sweet Father, may at least be terrified at the severity of a most just Judge, who will not suffer any crime to go unpunished, nor any good action unrewarded: for with thee there is no acception of persons, being thou art a most just Judge.

II. But, O my most merciful Lord! whilst I have life, I may, by thy grace, appeal from the tribunal of thy justice, to the throne of thy mercy; and therefore, in this hour, and for ever, I do with great hope, O Lord! and with all my heart, with all my soul, and with all my strength, claim thy mercy; and do beseech thee, through Jesus Christ thy Son, to pardon my sins, that I may not, as a criminal, be cited before the dreadful tribunal of thy justice. I do most sincerely resolve for the future, by the assistance of divine grace, to amend my life, and to behave myself as becomes thy good servant: that so, through a true repentance, thy mercy may be joyfully and sweetly glorified, through Jesus Christ our Lord, &c.

X. God is our ultimate End.

I am the Beginning and the End, saith the Lord. Apoc. i.

I. **W**HEREAS thou, O Lord, art the first and supreme efficient cause of all things, so in like manner thou art the ultimate end of them; and principally of rational creatures. Upon which account I ought to withdraw my mind far off from wordly creatures, and not to put confidence in them, because they hinder me very much from

from arriving at thee, that happy and ultimate end, for which thou createdst me thyself, who art my true, only, and chief good.

II. Wherefore nothing ought to be more my care and study than to be united to thee in vision, love and joy; in which union consists my supreme good, and chief glory. In comparison of this greatest good, I esteem all the delights and pleasures of the world but as mere filth and rubbish. And therefore from this moment of time, I direct all my thoughts, works, and desires, to this my last end: nor will I be weary, or quit my resolution till I arrive at the same.

III. But since of myself I am not capable of so great a good, I apply myself to thee, O most merciful God! that for thy immense goodness, by which thou createdst the world, and becamest man, and for man's sake didst willingly offer thyself to death; and for all other thy infinite favours bestowed upon me; and for thy eternal good will, by which thou hast freely chosen me to so sublime a height of glory, do not shut up against me the fountain of so abounding goodness (although I am the most unthankful, and the most negligent) while I have time to do good. But let this move thy compassion the more to help and protect me, as thou seest I am more weak. Remember, I beseech thee, the end to which, from all eternity, thou hast designed me; and suffer not thy most holy council and desire to be frustrated in me.

IV. Illuminate my soul with the light of thy holy spirit, by whose direction I may be able perfectly to know the vanity of the world, and to perceive the dangers that are concealed therein; and, on the other hand, I may also understand the greatness, the excellence, and the sweetness of those immense goods, which thou hast laid up in thyself for me: for which, with my whole heart, I render thee thanks, and most willingly renounce all vanity.

V. Grant, O Lord, that my mind may entertain no other thought, nor my understanding receive no stronger impression, than that of my ultimate end; that despising universally all vain and temporal things, I may raise myself to love only eternal ones, and to tend wholly to this my happy and ultimate end.

Let

Let me never cease to have good desires, nor never leave off to sigh and groan for that blessed country. Nor may I ever omit to fight against myself (as I now resolve to do) till I arrive at the end of my course; where all the saints rest in thee, their chief good and ultimate end, by vision, love, and unspeakable comfort; for which they have so heroically fought, till they got a glorious victory, through Jesus Christ our Lord, &c. *Amen.*

The end of the first section, of the honour and adoration of the Holy Trinity.

SECTION II.

FOR MONDAY.

Of the Honour and Veneration of Saints.

CHAPTER I.

A Colloquy between CHRIST and MAN; wherein is shewed the Method and Practice of honouring the Saints.

MAN. **H**OW lovely are thy tabernacles, O Lord of powers! My soul desires, and even saints after thy courts. When I contemplate the felicity of thy elect, who now feast with thee in thy kingdom, and are filled with the abundance of thy palace, and drink of that torrent of pleasure, my soul thirsts after thee, the living and powerful God; when shall I come and appear in the presence of God. My soul is weary of this life, that is full of miseries and troubles. Who will give me wings like a dove, that I may fly away, and be at rest? For one day in thy courts is better than a thousand elsewhere. Woe to me! that my habitation here is prolonged! Unhappy man that I am, who will deliver me from the body of this death? I desire, O my Jesus! to be dissolved and to be with thee. O how blessed are they that dwell in thy house,

house, O Lord! they will sing thy praise for ever and ever.

CHRIST. Have patience a while, O man! and that thou mayest more securely arrive there, first learn the way that the saints and my friends took to arrive at glory: thou must follow their footsteps, if thou wouldest arrive at their journey's end. Have a care, that while thou art pleased with their rewards, thou dost not refuse their pains and combats; for no one shall be crowned, that shall not lawfully strive for victory. Did not they, nay myself, take it as an obligation to labour and suffer, and so enter into glory? And though my elect, amidst the miseries of the flesh, lived in patience, but desired to die; yet they had learned by my doctrine and example, that the kingdom of heaven suffered violence, and the earnest contenders took it as it were by force. Great indeed are the good things that I have prepared for those that love me; and can it seem strange that I should give them to none, but such of my friends who have taken great pains for them, and fought the good fight.

Nor shalt thou be deprived of these good things, if thou walkest as they did, in innocence; and keepest orderly in thy heart holy aspirations, in this vale of tears and place where thy own and thy first parents iniquity has placed thee. But be not afraid; I that am thy Protector, am with thee; I will go before thee, and will humble the proud of the earth: I, that assisted the saints, will not fail thee; I will give thee such a benediction, that thou shalt advance from virtue to virtue, till with my elect thou shalt see the God of gods in Sion, and be filled with the abundance of my house.

MAN. Blessed is the man, that thou, O Lord, dost instruct and teachest out of thy law. I beseech thee reach me to do thy will, for I desire to be a companion of all those that fear thee, and that obey thy commandments.

CHRIST. Thy sanctification is my will: be thou holy, because I am holy; and from me all the saints have derived their sanctity. I might propose myself to thee as the perfect pattern of all virtue and perfection: for it is I that am the way, the truth, and the life. I am the gate, and whosoever enters shall be saved. But it will be of great use to thee to fix thy eyes upon my elect servants, and thy

thy brethren, like thee in the infirmities of the flesh; who yet, by my grace, bravely overcame the world, the flesh, and the devil. It may not seem strange, that there should appear in my actions an extraordinary and singular perfection, and a wonderful excellence of all grace and virtue; because the fulness of the divinity dwelt corporally in me. But it is indeed admirable to see the saints in frail flesh, not to live according to the flesh; but by a saving hatred of their flesh, lose their lives in this world, that they might save them in eternal life.

I. The Praise of the Saints.

In the first place, therefore, do thou frequently hear, read, meditate, and admire the actions of the saints; praise their virtues, their constancy, patience, fortitude; extol their charity and abstinence; publish their obedience, poverty, and contempt of the world. So many marks of virtue as thou declarest in them, are so many miracles of my power and goodness.

If therefore thou wouldest honour any of my friends that reign with me in glory, or wouldest chuse to venerate one of the saints that thou most lovest, as thy patron, and wouldest render him an acceptable service; praise God, rendering him thanks that he chose saint N. from all eternity to be his friend; that he elected, called, and justified him, and at length glorified him: that he infused grace, and virtues into him, and gave him so many opportunities of doing good; that he preserved him in the midst of so many ambushes, snares, and dangers of this life; that he made him persevere to the end; and now crowns him with so great glory in heaven: finally, that by his example he admonishes and excites thee, to strive to the same reward, by fighting valiantly.

And therefore there is no reason to fear, that by praising the saints, thou shouldest derogate from my praise and glory; because thou canst not praise their virtues, without praising me, that am the author of all virtue and grace: for without me they could do nothing. I gave them the will and the power; therefore all the honour of the saints recurs to me, as to the fountain; I am the vine, they were the branches; they could bear no fruit of themselves unless they had remained in me. Whence it is, that when

I reward them, I do not so much crown their good works, as my own gifts.

And this they all frankly acknowledged, that they had nothing but what they received; and though they performed all their duty, they confessed themselves still unprofitable servants. Hence it came to pass, that they never had any vain glory, but always gave glory to my name. Do thou observe and imitate this, and so thou wilt truly honour the saints, and God in them.

MAN. Thy friends, O God, are extremely honoured, and their dignity highly established: for who can praise thy saints worthily? Their majesty and glory dazzle my eyes; for they shine in thy presence as the splendor of the firmament; and they sparkle with as many virtues as the sky does with stars. Thou, O Lord, art truly admirable in thy saints. I praise and glorify thee, that thou hast so abundantly prevented them with the blessings of thy sweetness; thou hast put on their heads a coronet of precious stones; thou hast crowned them, O Lord, with glory and honour.

II. *The Invocation of Saints.*

CHRIST. One part of the honour of saints is, that they be invoked to assist and protect thee. All help and protection is only from me, nor is there salvation in any other, than in my name; but I have of my bounty granted this to my chosen ones, that since they served me faithfully and with all their heart, I am more ready and disposed to give my assistance and grace to those, whose cause they, my intimate friends, as petitioners and patrons, plead before me. For the Church triumphant is joined to the militant in the bond of charity; and the article of the communion of saints, which thou every day art used to repeat, admonishes thee how advantageous it is to thee to invoke and honour the saints, whom I have so highly dignified. How often have I taken off my scourges from a people? How often have I spared kingdoms, provinces and cities, for the sake of my elect and servants, that have stood crying before me, to turn away my anger? And if the prayers of the just, while they were in the flesh, and exposed to so many miseries and failings, had such a prevailing power with me, what will it not be able to effect, when they are out of the power of corruption of nature, and as my familiars

miliars and courtiers, reign happy with me in my kingdom? They then are so much the more inclined to pity, by how much the nearer they are approached to the fountain of mercy; and then more perfectly understand thy miseries. For that blessed country has not lessened their charity, but increased it. They are arrived at their port, but they behold thee tossed and even shipwrecked in the sea; but being invoked by thee, they presently run to me, that I may send thee assistance; nor do I use to make them ashamed, by denying them any thing.

MAN. These, O Lord, are charming words to me. For I being a sinner, and wanting help, often know not whether to fly, whilst, polluted with sins, I dare not appear in thy presence: but now I will come with more assurance, under the covert of thy beloved ones; that what I cannot obtain by my own merits and prayers, I may by theirs, that are pleasing to thee. O that I might be a companion of those who fear thee and keep thy commandments.

III. Of the Imitation of the Saints.

CHRIST. But know, O man, that he praises, and prayeth to the saints in vain, that doth not his endeavour to imitate them. For the lives of the saints ought to be a rule of living, both to thyself, and all my faithful servants: For since thou dost pretend to go to the same place, why dost thou not take the same way? Canst thou design to have eternal life, and yet walk in the path, whose end leads to death? O how many are there among those that bear my name, and wear the badges and marks of my servants, who make it their business, with Dives, to clothe themselves in purple and fine silks, and to feast and riot every day, with splendor and pomp, and waste their whole life in pleasures; yet for all this confidently promise themselves the death and happy portion of Lazarus! Who like impious Balaam (*Numb. xxiii. 10.*) lead their lives wickedly; yet, with a stupid wish, desire that their end may be like that of the saints! Is not this perfect madness? How dare they pretend to demand what they no way deserve? Would they reap a harvest they never sowed? Strange! Would they pretend to come along with my labourers, who, in my vineyard, have born the heat and burthen of the day, and ask for their wages, who sleeping, sporting and

and feasting, have led their lives in pleasures? When they have served the world and the flesh, would they demand a reward from me? Can any thing be more extravagant or preposterous? My Father has committed the power of disposing rewards to me; but so as I must distribute them only to my labourers. For what a man sows, that he must reap; he that sows in the flesh, must of the flesh reap corruption; and he that sows in the spirit, shall in the spirit reap life everlasting.

But now, O man, regard my labourers, in whom true perfection and religion was eminent. They served me in hunger and thirst, in cold and nakedness, in labour and toil, in watching and fasting, in prayers and holy meditations, in persecutions and affronts. How frequent and how fervent were they in exercises of piety: never giving their steady spirit any remission or loose from prayer? How rigidly did they subject their bodies by Abstinence? With what a careful vigilance did they guard themselves against the least attack of concupiscence? Consider this, O man, how little, how almost nothing it is that thou dost: what is thy life, if compared with those men, with whom thou pretendest to be crowned?

MAN. O Lord, my God! confusion covers my face, who am become so unlike my brethren, and so much a stranger to the sons of my mother, the Church. Alas! how shall I dare to appear in thy presence, and in the council of thy just, that were inflamed with thy love? They wrought their salvation with fear and trembling. One had a fear of all his works, knowing thou wouldst not spare the criminal (*Job ix. 28.*) Another chastised his body, and brought it to obedience; lest while he preached to others, himself should become a reprobate (*1 Cor. ix. 27.*) Another, though sanctified from his mother's womb, retired into the wilderness, more securely to preserve his innocence (*Luke i. 80.*) Nor was he clothed in soft habit, but with a garment of camels hair, and he fed upon locusts and wild honey. Others served God in fasting and prayer, all their lives; their will and delight was in the law of God; their principal business and employment was either to speak to God, or to speak of God. O how great was the fervour of the saints! How great their zeal to serve God! How wonderful art thou, O Lord, in thy saints! CHRIST.

CHRIST. Thou hast good reason, O man, to admire the wonderful effects of my power; and to magnify the glorious combats of my saints. But their glory is thy own shame. For those very saints were men like thee, subject to failings, mortal and frail; their strength was not like that of a stone, nor their flesh of brass; but being formed of the same clay, they were surrounded with the same weaknesses of the flesh that thou art. They felt the same law in their members, that made war against the law of their mind. The world also grievously persecuted them, nor was the devil more favourable to them than to thee; but rather more malicious against them. Yet behold, how stoutly they stood the battle; how did my love animate them: they gave no rest to their bodies; and sleep fled from their eyes: they wrought their salvation with fear and trembling, (*Phil. ii. 12.*) They walked before me with solicitude, that they might be acceptable to me alone. So they advanced from virtue to virtue; and their way grew large before them, as the light shining to a perfect day. These are the men that came out of great trouble: these are they that suffered contempt and wounds, chains and prisons, they were stoned, cut in pieces, tempted, slain with the sword, went about in sheep and goat skins, in poverty and vexation, (*Hebr. xi. 36. &c.*) And yet they thought eternal glory was worth all these things, to which by so many labours, and so many combats, they advanced; whilst to thee, a prayer now and then longer than ordinary, a little fasting, or some slight mortification becomes insupportably troublesome.

But now enquire of my apostle Paul, whether he repents him of the trouble he underwent for me: that he chastised his body and brought it to subjection; that he was so often scourged and wounded; that he underwent so many dangers and hardships by sea and land; that he laboured more than all the apostles; that the messenger of Satan, the thorn in the flesh (which I permitted for his salvation) gave him trouble? Nay, even then he gloried in his infirmities, and he asswaged the pain of his present evils, with the hope of future joy: for he knew that the afflictions of this life were not worthy to be compared to the future glory; and that this slight and momentary suffering would procure him an eternal weight of glory.

So

So that neither hunger nor nakedness, death nor any creature was able to separate him from my love; but he would fight the good combat, he would keep his faith, and finish his course, and expect the crown of justice, which was laid up for him.

Ask also, if thou please, my martyr Laurence, whether he has cause to be sorry, that for a little space of time, he suffered his body to be tormented, and to be broiled in the fire. Behold, it is now above a thousand years, that for the pains of one day and one night he enjoys an ineffimable glory, and for as many millions and millions of ages as are to come, he shall still enjoy the same. In like manner, regard all the saints, and thou wilt see that none were crowned, but they that suffered; and that they all are glad they did suffer. They sowed in tears, and now they reap in joy; they had pains for a while, and now they find abundance of ease; they went through fire and water, and now are brought to rest. I have wiped all tears from their eyes, and now there shall be no more grief, nor cries, nor any torment; for the former times are passed away. If therefore they thus glorified God in their bodies, and took the cup of salvation, what wilt thou return for all the good done for thee. I have made thee in the same likeness, redeemed thee with the same blood, and called thee to the same incorruptible inheritance, laid up for thee in heaven; and why canst thou not, as my saints did, drink of my cup? and notwithstanding thou wouldest take part with them in my kingdom, be crowned with them, and partake of the booty, yet thou wouldest have no share in the battle.

MAN. I, miserable, stand at a great distance, and pant and sigh after them. I confess the combats of thy saints animate me, and their rewards are grateful to me; their examples prompt me to imitate them; I find I have a will, but I find too, that I have not the power to put it in execution. I beseech thee, O Lord, to consider my substance: is not my life a blast? What then can I poor wretch do, unless thou reach forth thy hand to thy own handy work? Thou art the fortitude and crown of all thy saints. It is by thee thy servants have accomplished those mighty things. Do but thou prevent me with thy grace, and with a like grace assist me in the work, and I
can

can do all things in thy power which gives me strength. Lead thou me in the path of thy commandments, where thy saints have so joyfully run, because thou didst open their hearts; that in their footsteps I may come to thee, and with thy saints praise thee, and be united to thee, for all eternity.

CHRIST. Take courage, O man, I provided a difficult battle for my saints, that they might obtain a victory; and learn, that patience is stronger than all things. But thy condition is more easy now. Thou must not think that an age of persecution is necessary for the combat. No, he that will live piously, shall never want persecution. At least do thou try in these lesser conflicts, how bravely thou couldest stand it out in a greater battle.

Behold, my apostles left all and followed me; at least do thou leave the affection; and if riches increase, set not thy heart on them. The martyrs shed their blood, and doubted not to die for my name: but I do not bid thee die, lay down thy life, conquer tyrants, and shed thy blood for me; but mortify thy members which are upon the earth. Bridle thy carnal desires, deny thyself, be patient, humble, meek, keep a watch over thy mouth, and barricade thy ears as with thorns; turn away thy eyes that they behold not vanity; be reconciled to thy brother; break bread to the hungry. Are these, and such like things too heavy for thee? If thou canst not suffer death, canst thou not at least bear patiently an affront, or a slight injury? Thou hast not yet resisted unto blood, as many thousands of my martyrs have. Behold, even girls and young virgins have out done their sex, and their age; and trampling under foot the world, the flesh, and the devil; and baffling tyrants, have flown to the standard of the cross, with body and mind uncorrupted: and thou, forsooth, canst not so much as correct thy body, and keep it under command: but living pleasantly, and feeding daintily thy slave, that is, thy body, thou pretendest to hope to march in this soft and broad way strait to heaven. Deceive not, I say, deceive not thyself. This is not the path of the saints. Awake out of this dead sleep, and I will enlighten thee. My hand is not shortened; I, that assisted the saints, will not desert thee, if thou beest not wanting to thyself. Therefore praise the saints fervently;
pray

pray to them frequently, and imitate them diligently: and as I am their exceeding great reward, so I will be thine.

A Litany of the Holy Angels, gathered out of the Holy Scripture.

LORD have mercy on us.
 Christ have mercy on us:
 Lord have mercy on us.
 O God the Father of heaven, have mercy on us.
 O God the Son, redeemer of the world, have mercy on us.
 O God the Holy Ghost, have mercy on us.
 Holy Trinity, one God, have mercy on us.
 St. Michael, prince of the heavenly army,
 Who had a great fight in heaven with the dragon
 and his angels,
 Who threw the dragon and his apostate angels out
 of heaven,
 St. Gabriel, who opened to Daniel the divine vision,
 Who descending into the furnace with Azaria, and
 his companions, shook off the flames of fire,
 Who foretold to Zachary the birth and ministry of
 John,
 Who being sent from God to Mary in Nazareth,
 wert the messenger of the incarnation of Jesus
 Christ,
 St. Raphael, one of the seven spirits that attend be-
 fore God,
 Who being a faithful guide to young Tobias, brought-
 est him back in safety,
 Who didst repel the devil from Sara,
 Who didst restore sight to old Tobias,
 Holy seraphim, which with a fiery coal didst purify
 the mouth of Isaiah,
 Holy cherubim, who wert appointed to guard the
 way of the tree of life,
 Who stand upon the high throne of God,
 Who constantly sing to God, holy, holy, holy,
 Who in the habit of pilgrims were entertained by
 Abraham in his house,

Pray for us.

Who

Who struck the Sodomites with blindness,
Who brought out Lot and his family from amongst
the impious Sodomites,
Who hindered Abraham, after he had shewed his
obedience, from offering his only son,
Who ascended and descended by Jacob's ladder,
Who wrestling with Jacob wounded his thigh,
Who delivered Jacob from all evils,
Who passing by the houses of the Israelites killed the
first-born of the Egyptians,
Who led the Israelites out of Egypt, through the Red
sea and the wilderness into the Land of Promise,
Who delivered to Moses the law of God,
Who resisted Balaam going to curse the Israelites,
Who being chief of God's army, wert sent to the
assistance of Josue,
Who, for the sin of David, didst strike with the
plague seventy thousand of the people,
Who procured food for Daniel in the lion's den,
Who killed in one night, in the camp of the Assy-
rians, a hundred eighty five thousand men,
Who did sharply chastise Heliodorus, when he came
to plunder the treasures of the temple,
Who did encourage Joseph, when he was fearful of
the marriage of the virgin Mary,
Who did declare the nativity of Christ to the shep-
herds,
Who at the birth of our Saviour, did sing with joy,
glory to God, and peace to men,
Who did admonish Joseph to fly into Egypt, with
the young child Jesus and his mother,
Who did serve Jesus in the wilderness, after he
had put to flight the tempter,
Who did comfort Jesus when he was in his agony,
Who did roll the stone from the sepulchre of Christ,
Who sitting in white at the sepulchre of Christ, did
declare to the women, that Christ was risen,
Who did appear to the disciples, when Christ as-
cended into heaven,
Who having taken the apostles out of prison, did
set them in public in the temple,

Pray for us.

Who

Who did wonderfully deliver Peter from his chains,
 and from the power of Herod,
 Who did kill Herod, when he assumed divine honour,
 Who did carry Lazarus to Abraham's bosom,
 Who have received from God, the care and custody
 of men,
 Who always see the face of the Father, who is in
 heaven,
 Who rejoice for one sinner that doth penance,
 Who are sent as ministering spirits to help those that
 shall obtain the inheritance of salvation,
 Who are the ministers of God to do his will,
 Who did procure to Cornelius, the centurion, the pre-
 cepts of salvation by Peter,
 Who carry the petitions of those that pray, to God,
 Who shall cite all the world, with a trumpet, to the
 supreme tribunal,
 Who, at the end of the world, shall gather together
 the elect,
 Who shall separate all scandals from the kingdom of
 Christ,
 Who shall gather the wicked from among the just,
 All holy orders of blessed spirits,
 From all dangers, by thy holy angels, deliver us, O
 Lord.
 From the snares of the devil, by thy holy angels, deli-
 ver us, O Lord.
 From plague, famine, and war, by thy holy angels, de-
 liver us, O Lord.
 From sudden and unprovided death, by thy holy angels,
 deliver us, O Lord.
 We sinners, beseech thee to hear us, O Lord.
 By thy holy angels,
 That thou wilt spare us,
 That thou wilt vouchsafe to govern and preserve thy
 Church,
 That thou wilt vouchsafe to give peace and unity to
 the whole common-wealth of Christians,
 That thou wilt vouchsafe to give eternal rest to all
 the faithful departed,
 Lamb of God, who takest away the sins of the world,
 spare us, O Lord.

Pray for us.

We beseech thee, &c.

Lamb

Lamb of God, who takest away the sins of the world,
hear us, O Lord.

Lamb of God, who takest away the sins of the world,
have mercy on us.

Lord have mercy on us, Christ have mercy on us, Lord
have mercy on us.

Our Father, &c.

V. O Lord hear our prayer.

R. And let our cry come unto thee.

Let us Pray.

O God, who, in a wonderful order, disposest the services of angels and men; mercifully grant, that they, who in heaven always wait thy orders, may on the earth defend our lives, through Jesus Christ, our Lord, who with thee, in the unity of the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

A Prayer to our Angel-Guardian.

O Angel of God, who by the divine favour art my guardian, assist, guard, direct, and govern me, this day, (or night, or hour.) *Amen.*

CHAPTER III.

A useful Admonition of St. Bernard, concerning a right Observation of Saints Days or Festivals.

THERE are three things which, on the festivals of saints, we ought diligently to consider, 1. The assistance of the saints. 2. His example. 3. Our own shame.

1. The assistance of the saint; for he that on earth had power to help us by his prayers, has now a greater power in heaven, being in the presence of his Lord God. And if while he lived he pitied sinners, and prayed for them; how much more, now that he better knows our miseries, doth he pray to God for us? For that blessed country doth not lessen his charity, but enlarges it: nor is he therefore without pity, because he is now entirely without pain; but rather now he puts on bowels of mercy, since he is present before the Fountain of Mercy.

2. Consider the example of the saint, who while he was seen on earth, and conversed with men, he declined to
neither

neither side, but kept the right way, till he arrived at him, who said, I am the way, the truth and the life. Let us remark the humility of his works, and the gravity and authority of his words, and then we shall see how, both by word and example, he did shine amongst men; and what footsteps he has left us, that we might walk in them.

3. But with a more diligent reflection let us see our own shame and confusion; for this saint was a man like us, subject to the same passions, and formed of the same clay with us. How comes it then to be thought difficult, nay impossible, to do the works which he did, and to follow his steps? Let us be ashamed, and tremble at this; and perhaps that shame may bring us glory, and that fear may obtain us grace.

They that went before us were men, who so admirably marched in the way of life, that we scarce believe they were men. Thus we ought, on festival days, to rejoice and be ashamed: to rejoice, that we have sent before us our patrons; and be ashamed that we do not imitate them.

A Litany of all Saints, collected out of the Holy Scripture.

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

God the Father of heaven, have mercy on us.

God the Son, redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, who being elected to be mother of God, and blessed above all women, shall be called blessed to all generations, pray for us.

All holy angels, who stand always in God's presence, to praise and serve him; and are always prepared to assist mankind,

All holy patriarchs and prophets, who with many prayers and sighs have desired the coming of the Messias, and by divers figures and prophecies have foretold it,

All holy apostles and disciples of our Lord,

Who left all things and followed him,

Who have spread the sound of the gospel over the earth,

Pray for us.

Who

Who were sent to the lost sheep of the house of
Israel.
Who were hated by all men for the name of Christ,
Who rejoiced to be counted worthy to suffer injuries
and affronts for the name of Jesus,
Who were sent as sheep in the midst of wolves,
Who continued with Christ in his temptations,
Who were witnesses of all the actions of Christ, and
privy to all his secrets,
Who being weak and dishonourable according to the
flesh, were chosen by Christ to confound the power
and wisdom of the world,
Who being endowed with virtue from above, and
strengthened by the Holy Ghost, boldly confessed
Christ,
Who obeyed God rather than men,
Who with great power gave testimony of the resur-
rection of our Lord Jesus Christ,
Who being men without learning, and without re-
putation, struck amazement in the council of the
Jews,
Who shall sit on twelve thrones judging the twelve
tribes of Israel,
All holy martyrs,
Who living holy in the world, suffered persecution,
Who in patience have possessed your souls,
Who have hated your souls in this world, and have
preserved them to life eternal,
Who have gloried in the cross of our Lord,
Who by faith have conquered kingdoms; have
wrought justice, and obtained the promises,
Who having suffered reproaches, scourges, and also
chains and prisons; were stoned, cut in pieces,
and diversly tried,
Who are come out of great affliction, and have
washed your gowns in the blood of the Lamb,
Who have suffered persecution for justice; and now
safely possess the kingdom of heaven,
Who shalt stand in great assurance against those that
have put you to torments,
Who could not, by any force, fraud, nor death it-
self, be separated from the love of Christ,

Pray for us.

All

All holy confessors,
 Who were made guardians of the vineyard of the
 Lord,
 Who took not the honour of yourselves, but were
 called by God as Aaron was,
 Who being soldiers of God, did not involve your-
 selves in temporal affairs,
 Who were placed by the Holy Ghost to govern the
 Church of God,
 Who were appointed faithful and prudent servants
 over the family of our Lord,
 Who have born the burden and heat of the day,
 in the vineyard of our Lord,
 Who, like spiritual men, have corrected those that
 erred, in a spirit of mildness and meekness,
 Who, like true pastors, have exposed your lives for
 your sheep,
 Who have not fed yourselves, but the flock of God,
 faithfully,
 Who have watched over your sheep, as those that
 must give an account of them,
 Who have rendered to God his talent, with im-
 provement,
 Who, by your modesty, diligence, and holiness of
 life, have done honour to your ministry,
 Who have become all things to all men, that you
 may gain all men to God,
 Who stood up against the adversaries, and opposed
 yourselves as a wall, to defend the house of God,
 Who have been faithful ministers of Christ, and dis-
 pensers of the mysteries of God,
 Who were instructed yourselves, and have taught
 others justice, and now shine as the light of the
 firmament, and as stars for ever,
 All holy monks and hermits,
 Who have cheerfully born the easy and light yoke of
 our Lord,
 Who carrying your cross, have followed Christ,
 Who have daily worn in your bodies the mortification
 of the cross of Christ,
 Who have crucified your flesh with its vices and ill
 desires,

Pray for us.

Who

Who have been crucified to the world,
Who became eunuchs for the kingdom of heaven,
Who having put your hand to the plough, looked
not back,
Who having put on the armour of God, have
bravely stood against the artifices of the devil,
Who have learned to have abundance, and to suffer
want, and to be fully satisfied, and to be hungry,
Who have walked worthy in the vocation, wherein
you were called,
Who were careful to keep the unity of the spirit, in
the bond of peace,
Who, as dead to the world, have led a life hidden
with Christ in God,
All holy men and women saints,
Who never thought you had already gained your
point, but still prest on to what was before you,
Who accounted all things loss to gain Christ,
Who have esteemed, and sought the things above,
not those on the earth,
Who received not the grace of Christ in vain,
Who humbled yourselves in this world, and there-
fore are now exalted in the heavens,
Who are the blessed of God the Father, and now
possess the kingdom prepared for you, from the
beginning of the world,
Who have chastised your bodies, and brought them
into subjection,
Who have wrought your salvation in fear and trem-
bling,
Who have used this world as if you used it not,
Who have glorified, and carried God in your bodies,
Who have loved your enemies, and done good to
those that hated you,
Who could do all things by him who strengthened
you,
Who laid up for yourselves treasures, not on earth,
but in heaven,
Who fought first the kingdom of God, and his justice,
Who have entered by the strait gate, and the nar-
row way, which leads to life,

Pray for us.

Who

Who being pure of heart, did advance, by love,
 to the sight of God,
 Who loving peace, rejoice in the name and possession
 of the children of God,
 Who, being merciful to your neighbour, have obtained
 abundant mercy,
 Who are saved, because you persevered to the end,
 Who did so run in the course, that you have now
 gained the prize,
 Who through many tribulations are entered into the
 kingdom of heaven,
 Who have passed through fire and water, and are
 now brought to refreshment,
 Who having been violent to nature, have taken
 heaven by force,
 Who by your poverty of spirit, have merited to
 possess the kingdom of heaven,
 Who having been sorrowful and mournful in this
 life, are now comforted,
 Who being humble and patient in suffering injuries,
 now possess the land of the living,
 Who having hungered and thirsted after justice, do
 now abound with all delights,
 Who now are filled with the abundance of God's
 house, and drink of the torrent of its pleasures,
 Who flourish as palm trees, and are exalted as cedars
 in the house of the Lord,
 Who weeping sowed your seed, and reaping with
 joy, now carry your sheaves,
 Who now rejoice in glory, and delight in your habitation,
 Who dwell in the house of the Lord, and praise him
 for ever,
 Be merciful, O Lord, and pardon us.
 Be merciful, O Lord, and hear us.
 From all evil, deliver us, O Lord.
 By the merits and intercession of all thy saints, deliver
 us, O Lord.
 We sinners, beseech thee to hear us, O Lord.
 That thou wilt make us partakers with all those that }
 fear thee, and keep thy commandments, }

Pray for us.

We
That

That by the example of thy saints, our conversation
may be in heaven,
That we may readily do thy will upon earth, as the
elect do it in heaven,
That we may be wise as serpents, and innocent as
doves,
That we may be filled with the knowledge of thy
divine will, in all spiritual wisdom and under-
standing,
That we may always be joyful in the Lord; and yet
always preserve modesty,
That we may bear all things, and hold fast that
which is good,
That we may not trust to uncertain riches, but to
the living God,
That as the elect, we may put on bowels of mercy,
That observing the conversation of thy saints, we
may imitate their faith and patience,
That we may constantly praise thee in thy saints,
That we may strive as thy saints have done, to enter
into the strait gate,
That thy peace, which is above all understanding,
may guard our hearts,
That we behave ourselves in much patience, as ser-
vants of God,
That under just and pious princes, we may lead a
life quiet and peaceable, in all godliness and
chastity,
That thou wilt make us worthy of a part with thy
saints in light,
That we may come with confidence to the throne of
grace, and find mercy,
That with all the blessed we may praise and magnify
thee in heaven, for ever and ever,
O Lamb of God, that takest away the sins of the world,
spare us, O Lord.
Lamb of God, that takest away the sins of the world,
hear us, O Lord.
Lamb of God, that takest away the sins of the world,
have mercy on us.
Lord have mercy on us.
Christ have mercy on us.

We beseech thee hear us.

Lord have mercy on us.

Our Father, &c.

Hail Mary, &c.

The Prayer.

WE beseech thee, O Lord, that all thy saints may every where assist us, and with their intercession comfort us; that whilst we celebrate their merits, we may find their protection. Grant peace in our days; and repel from thy Church all wickedness; and direct with thy blessing, the motions, actions, and wills of us, and all thy servants: give to our benefactors eternal blessings, and vouchsafe to all the faithful eternal life. Through our Lord Jesus Christ, &c.

CHAPTER IV.

The Manner how to say the Lord's Prayer, with a Commemoration and Veneration of the Saints.

Our Father who art in Heaven.

O Eternal Father! in whose house are many mansions, where thy only Son hath prepared places for thy elect children; to the possession of which very many, under his conduct, are happily arrived, and now, with open face, behold thee their heavenly Father: behold, we, the banished children of Eve, do sigh in our banishment, after our country, nay, after thee our Father, with our most profound wishes and desires; and this we do with more eagerness and confidence, because we know our brethren, that were like us in the nature of flesh, are gone thither before us; and therefore we hope, through thy grace to arrive there by their example and prayers: for he that hath so abundantly filled their desire with good things, hath he not reserved one blessing for us, that are his children also? Indeed we have no confidence in ourselves; but in the passion and merits of thy Son, which we, in the first place, offer up to thee, O merciful Father. O Father, look upon the face of thy Christ, in whom thou art well pleased; and behold thy elect, our brethren (for we have one and the same Father in heaven) come sup-
plicants

pliants to the throne of thy glory for us, being secure of their own salvation, and solicitous for ours. For they desire to have us co-heirs with them, and endeavour by their prayers to advance us to the haven of salvation.

Hear us, O merciful Father, in regard of them, who for the sake of thy beloved Abraham, Isaac, and Jacob, David, &c. has promised several times to be merciful to others.

I. Sanctified be thy Name.

We adore thee, most holy God, because to thee alone is due all honour and glory : therefore we pray that the honour and love of thy most holy name may be always, and every where advanced, and spread abroad by us. We desire and resolve, that all that we do, speak, or think, be directed to the glory of thy only name.

And as to do this, we are moved by the example, so we wish to be assisted by the prayers of the most holy virgin Mary, who being chosen to be the mother of God's Son, did not magnify herself, but the Lord ; because he had regard to the humility of his hand-maid, and had done great things for her, who is powerful, and his name holy.

The holy angels also admonish us of the same thing, whose only office and employment is to sanctify and praise the name of the Lord. Wherefore they continually sing to thee, holy, holy, holy. And presently, upon the birth of our Saviour, sing glory to God on high ; nor do they cease at this moment to praise God, and even excite us to honour him by holy works : so therefore let our light shine before men, and our works so appear, that they who see them may therefore glorify God.

II. Thy Kingdom come.

We adore thee, O Lord, because thou art the king of supreme majesty, and glory, and by thy Son hast made us heirs of thy kingdom : wherefore we beseech thee by the fears, groans, and sighs of the holy patriarchs and prophets, that as they did with so many sighs and most ardent wishes desire the kingdom of the new and eternal King ; the coming I say, of thy Son in the flesh, to redeem Israel, (because it was not permitted them to enter

into the kingdom of God, till the King of glory entered first and opened the passage) so we (now the gate of heaven is opened) do desire to be freed from the misery of this life, and soon introduced to the kingdom of thy Majesty, where one day is better than a thousand in the tabernacles of sinners. O how blessed are they that dwell in thy house, O Lord ! O thy happy kingdom, a kingdom for all ages ! O when shall the kingdom of God come unto us !

III. Thy Will be done on Earth, as it is in Heaven.

We adore thee, our heavenly Father, because thy will is not, nor can be, that any thing should be done but what is just, holy, and good : wherefore we humbly beseech thee, by the merits and intercession of thy holy apostles and disciples, that as they, being called by thee, at one command of thy voice, left all and followed thee ; and being commanded to go preach thy gospel to the whole world, undertook the work enjoined to them, without being frightened with any difficulties or hardships ; and ever after made it their business to teach men to do the will of God, and keep his commandments, which is the only way to salvation : so I say, grant, that we may study to know, which is the good, well-pleasing, and perfect will of God ; and when we know it, that we may seriously take care to execute it, lest we be of their number, who knowing their master's will, and not doing it, should deserve many stripes. Give, O Lord, what thou commandest, and command what thou plearest.

IV. Give us this Day our daily Bread.

We adore thee, O Lord most bountiful ! because thou hast fed us from our infancy ; and, with a fatherly care, dost provide all things necessary for our bodies and souls ; wherefore we beseech thee, by the merits and patronage of thy holy martyrs, that as thou hast, in this world, fed them with the bread of tears in great measure, among so many afflictions, pains, and trials ; yet also hast often nourished them in their hunger ; or (because man lives not only by material bread) at least hast fortified their hearts with the bread of thy children, that is, with patience, hope, and comfort, the bread of life and understand-
ing ;

ing; and now givest to them, that have overcome, to eat of the tree of life, which is in the midst of thy paradise: so vouchsafe to give us, in time convenient, the food of our bodies and souls, in the midst of all the troubles and necessities of this life, lest we faint in the way, where we expect and follow thee. Would to God that we may arrive to them; and with them also be filled with the abundant plenty of the house of God.

V. And forgive us our Debts, as we forgive our Debtors.

We adore thee, O most merciful Father! because thou aboundest in pardoning, and art good above our malice. Wherefore we, thy petitioners, beseech thee by the merits and intercession of thy holy confessors, that as they had never shut the bowels of charity and mercy to their neighbours; but readily and freely forgave also their enemies their offences and injuries, prayed for their persecutors, and did good to those that hated them; so we may be ready to forgive our neighbours for thy sake; that thou mayest in the like manner grant pardon to us, and be merciful to us; and not reward us according to our iniquities.

VI. And lead us not into Temptation.

We adore thee, O most loving Father, who dost never tempt any one, nor ever dost invite to do evil. Wherefore we most humbly implore thee, by the merits and prayers of all holy virgins, that as they, though weak as to strength, sex, and age, yet with a masculine spirit, through thy grace, did bravely and happily overcome all temptations, that is, the enticements of the world, the lusts of the flesh, and the ambushes of the devil; so thou wouldst grant to us, by thy grace, and their intercession, never to yield to any temptation; but for love of thee stoutly to oppose whatever might separate us from thee to whom to be united is our happiness both now and for ever. In the mean while, O Lord! suffer us not to be tempted above our power; but with the temptation give us both grace and a good end of it: for if thou but give us thy grace, and augment our faith, we shall be able to do all things through him that comforteth us.

VII. But

VII. *But deliver us from Evil.*

We adore thee, most merciful Father! for that thou art good alone, and the supreme good of man. Therefore we pray thee by the merits, prayers, and patronage of all thy saints and elect, that now reign with thee in heaven, that as thou hast delivered them out of this corruption of the flesh, in which is the source of all malice; and out of this world which is wholly set upon evil; and from Satan, who is the promoter of wickedness; and hast brought them to that place, where, free from all evil, they now happily enjoy all good, which is thyself: so we also, being delivered from all evils and miseries, may at length be joined with thy elect; where, together with them, we may enjoy thee, the supreme and only universal good; and also praise thy name to all eternity, through the merits of Jesus Christ our Lord and only Saviour, who with thee and the Holy Ghost, liveth and reigneth one God to all eternity. *Amen.*

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed, glorious, and ever virgin Mary, and of St. Peter, St. Paul, St. Andrew, and of all saints, grant mercifully, peace in our days, that by the assistance of thy mercy, we may be always free from sin, and safe from all disturbance, through the same Jesus Christ our Lord, &c.

An Admonition.

WHEN the Church prayeth to God by the merits and satisfactions of the saints; or joins their merits and satisfactions to the merit and satisfaction of Christ; it is not to supply any defect in the merits and satisfactions of our Saviour, since they are most perfect; nor to add any thing to their value; for their value is infinite: but to honour the power of Christ in his saints, because it is his grace and virtue that sanctifies and makes meritorious all the good actions of the saints: and also, to demonstrate their perfect union with Christ, their head: and the communion of the members of the same head, both in the Church triumphant and militant, according to the article of our Creed, I believe the communion of saints.

The end of the second section, of the honour and veneration of saints.

SECTION

SECTION III.

FOR TUESDAY.

Of Penance, or the Conversion of a Sinner, &c.

CHAPTER I.

*A Colloquy between CHRIST and MAN ; of the Manner how to do Penance.*I. *Of the State and Misery of a Sinner.*

M A N.

UNHAPPY man that I am, who can deliver me from the body of this death? Why live I any longer? And for what do I burthen the earth? I am but a dry and fruitless tree, always unthankful, always unfaithful to my God; whilst I heap sin upon sins, and treasure up to myself anger in the day of punishment, and the just judgment of God. Alas! I know, and sadly find by experience, that in my flesh there dwells nothing that is good; and my body, which is corrupted, depresseth my mind. Therefore it is, that I do evil, and commit sins daily; and which adds to my guilt, that I rarely or never reflect how grievous are my crimes, nor take any care, by condign tears and sighs, to appease the wrath of my God and Creator, whom I have so often provoked to anger.

Alas! how many reasons have I to weep; whereas I have not one that should cause me to laugh. The darkness of my heart, my criminal conscience, my fall into vice, my loss of grace, so many temptations and dangers of sin: what do all these call for, but to mourn and sigh? Who can give water to my head, and a fountain of tears to my eyes, that I may lament, day and night, the loss of my time past, the dangers of that to come, the evils of my soul, which are multiplied above a possibility of numbering

numbering them. Ah, my Lord and my God! what will become of me, when I daily sin, and never leave off to offend thee? When shall I be cured of this my infirmity? When shall I, that am fallen into this deep mire, get up out of it? Can it be thought there is any hope of recovery? Can it be possible for a man once dead, to revive?

Behold, O Lord, from the depths I cry to thee! O hear my voice. In myself I have no hope; and I wish I had more assured hope in thee. A violent despair is ready to seize me, because my weakness grows daily greater by my fault: and if I say, now I will begin to amend; it is time now to rise from my dead sleep; for now is the acceptable time, and the day of salvation; presently sin seizes me like a heavy yoke, and, as a weight of lead, presses down my neck; and my infernal enemy rises up against me; and my evil customs and habits draw me as a captive bound with chains. Regard, O Lord, my affliction, and rescue me from these evils that surround me; for the fear of them oppresses me. All resolution is sunk, and all my force fails me. My own strength is broken, and my own sword cannot defend me. Thou alone art left me for a refuge, whom I, too often, alas! have left and forsaken; nay, I am in fear that I am cast out from the sight of thy eyes; for thy face is towards them that do evil, to destroy their very memory from the earth. O Lord, the desire of my soul is before thee, and my groans are not hid from thee,

II. The Conviction and Confusion of a Sinner.

CHRIST. Poor man! I have heard thy groans, and the cry of thy heart has reached my ears; for I am always near to them that have a contrite heart, and ready to save the humble spirit. Do thou, however, for a while, listen to my just complaint. I do not use to break a bruised reed, nor quench even smouldering flax; nor is it my nature to lose any one of those my Father has given me: but for all this, see how justly the fire of my anger might be kindled against thee. First of all I created thee after my own image and likeness; and then I redeemed thee with my blood, when thou wert before a slave of the devil, and this to the end thou shouldest serve me. Recal thy memory,

memory, and let us dispute a while, and if thou hast any excuse for thyself, declare it.

Am not I thy Father, who conserved thee, made thee, created thee? But thou hast abandoned thy Father that begot thee; and forgot God thy Creator. If I am thy Father, where is my honour? If I am thy Lord, where is my reverence. I have nursed and brought thee up as a son; and thou hast despised me. How comes it that thou, that in thy Father's house couldest be fed with dainties, and clothed with choice garments, couldest chuse rather to go into a foreign country, converse with strangers, embrace filthy drabs, and void of all necessities, even perish with hunger and cold? What have I done? Or how have I angered thee, that thou shouldest thus abandon me? What reason canst thou give, to desert me, that am a fountain of living water; and to dig thyself broken cisterns, that are not capable to hold any water?

I had chosen thy soul as a spouse dear to me; but thou hast rather followed other lovers. I had shewed thee an even and a sure way, for I am the way, the truth, and the life. Why therefore wouldest thou tire thyself in the way of iniquity, and walk in dangerous paths, where is nothing but breaches, and precipices, and wouldest not take notice of the way of peace?

I had given thee a law of life, and instruction; that by keeping my commands thou mightest shew thy love to me, and thereby obtain life: but thou hast hated my discipline, and turned thy back to all my commands. O how often have I called thee, and thou hast refused to come to me! How often have I held my hand out to thee, and thou wouldest not regard me! But hast despised all my directions. Is not my yoke easy, and my burden light? That thou hast rather chosen to follow the devices of thy own heart, which drown men in destruction and perdition. Sons of men! how long will ye be of stupid understanding, that you should love vanity and seek a lie!

MAN. I acknowledge all this to be true, and that a man cannot be justified, if he would contend with God. If I would pretend to be just, truth itself will condemn me; and if I defend my innocence, thou wilt prove me wicked. If I should dare to dispute with thee, I cannot answer a word to a thousand. I have sinned, what shall I do to thee, O guardian of

men? Behold! I acknowledge my iniquity! and am become a burden to myself. Why dost thou not take away my sin; for my transgressions are as a heavy load upon me. I confess I have deserved punishment, and not mercy. So that thou dost justly, if thou turnest me out from thy presence. But thou wilt deal mercifully with me, if thou receivest me miserable and unworthy wretch into the number of thy servants. O! that thy mercy might magnify thy justice, because mercy is over all thy works.

Behold me a pilgrim, and banished man; going from the celestial Jerusalem, I am fallen into the hands of thieves; and being robbed of my robe of immortality, I am left almost dead with many wounds: and now my sores are putrified by reason of my own folly, and there is no sound part in my flesh. If thou neglectest me, and passest away from me, who will have pity on me, or bind up my wounds? If thou dost not pour into them the wine of thy consolation, and the oil of thy mercy, who can apply any proper medicine? In fine, if thou payest not for me the price of my salvation, who is able to pay it for me?

III. *The necessity of Penance, and the Encouragement of the Sinner thereto.*

CHRIST. Take courage, O man, and do not be afraid. Thy destruction is from thyself, but thy help is only from me. I am that good Samaritan, that true physician, that came into the world to heal the contrite of heart. I that have borne all thy griefs, and have prepared a remedy out of my blood for all thy wounds. For I desire not the death of a sinner; but that he should be converted and live: and therefore I came to seek and save that which was lost. I came not to call the just, but sinners. For they that are in health, need not a physician; but those that are sick. Remember the word, whereby I invited all sinners of the earth to me, saying, come to me all ye that labour, and are heavy laden, and I will comfort you.

Come therefore and return by another way to thy heavenly country, which I have shewn to sinners, that they may walk in it; but this way is penance. Therefore if thou wouldest have life, avoid evil and do good. Remember whence thou art fallen, and doing penance, put in practice thy first works. Return, O prevaricator! to thy
sense

sense and conscience, and see how bitter a thing it is to have abandoned the Lord God, thy Creator; lay aside all malice; cast off the works of darkness; shew fruits worthy of penance; deny all impiety and worldly desires; and from henceforth live soberly, justly, and virtuously, in this life. This is the way that leads to life, and besides this, there is no other.

MAN. How sweet, O Lord! are these thy words to my palate. Better than the honey, or honey comb to my mouth. Now it is that according to the multitude of the sorrows of my heart, thy consolations have rejoiced my soul. O faithful saying, and worthy of all acceptance! that Christ came into the world to save sinners, of whom I am the chiefest. Now therefore be thou mindful of thy word, in which thou hast made me to hope. Receive thy prodigal child that ran away from thy presence, and embrace him in the arms of thy mercy, now he returns to his dearest Father. Cast me not out of thy presence, and forgive thy servant all his sins, and blot not my name out of the book of the living.

IV. *An Admonition to a Sinner to hasten his Repentance.*

CHRIST. Hearken, O man! It is I, and I alone, that blot out thy iniquities for my own sake; and will no more remember thy sins. It is I that justify the impious, pardoning his sins for the sake of my name. For I chuse rather to take pity, than to be angry; and to spare the criminal, rather than to punish him. Why then dost thou fear? Why then dost thou tremble to approach to the bosom of so much goodness? I am more ready to forgive, than thou art to do penance.

However, take thou care that thou beest not sloathful to be converted to the Lord; and that thou dost not put it off from one day to another; such delays have dangerous consequences. When thou art sick thou neglectest no care of thy health, but presently sendest for thy physicians, and takest remedies in the beginning of thy distemper, lest physic come too late, when the disease, by delay, has got to a head.

This is prudence. But why dost thou not take the same method, when thy soul is sick? Certainly thou art then in greater danger, than if a plague had seized thy
body,

body, or poison thy entrails. Why then dost thou sleep? Why dost thou delay? Arise, make haste, and be converted to God thy Saviour, lest, like a lion, he seize upon thy soul, and there be none to deliver or save it. Remember thy Creator in the days of thy youth; and beware thou accustom not thyself to sin. For nothing binds a man faster than an evil custom, which is a second nature. Dost thou think the flesh should have the flower of thy time, and I the dregs of it, that give thee all that thou hast; and those not contemptible things, but the best: being for thy sake in pains and troubles from my youth?

MAN. Lord, this is a hard saying to many; nor will they comply with it. Rather these are their words. Come let us enjoy our pleasures, and use the creatures as in youth, and with haste. Let us not lose the flower of our time. Let us crown ourselves with roses before they wither. Many there are that promise themselves long life, and in the mean time spend their days in jollity, as if it were time enough at the latter end of their years to recount the years past in the bitterness of their souls; and then to pray thee not to remember their faults and ignorance of their youth. As if it were a piece of justice, that where sin abounded, grace should much more abound. Thus the fools argue in their hearts, of which their lives and actions are in argument.

V. Penance is not to be deferred, in Hopes of a long Life.

CHRIST. I know the number of fools is infinite; but do not thou imitate such evil doers: and if sinners entice thee, consent not to them, nor walk with them, but keep thy feet out of their paths. For when sudden calamity shall fall upon them, and ruin like a tempest hang over their heads; when anguish and perplexity seizes them, then will they call upon me, and I will not hear them, because they despised all my counsels, and made slight of all my threatnings. Let him that defers a good life in hopes of a long one. Consider, thou fool, what if I take thy soul from thee this night, nay this hour; whither will the poor wretch go, dost thou think? O how many thousands of men have this hope, or rather foolish presumption, deluded! and now they are in hell,
where

where death is feeding upon them; and this is their great tormenting thought, that they should neglect to do good works while they had time; and, for an uncertain hope, lose the certain means of their salvation; and that they should defer their repentance, though they never resolved not to repent; but that delay was their ruin, and their life is cut off, as the weaver cuts his thread, whilst they fancied it was but beginning. They were dead before they knew they were dying, and what dost thou think of their repentance at the last moment? Why truly this was their torment, and will be for ever, that they neglected to do penance in due time; and that they did not ransom themselves from eternal torments, as they might have done, at the expence of some few hours.

I wish thou mayest be wise at others costs, and grow more cautious in so dangerous an affair. I have promised indeed pardon to the penitent; but I never promised life to him that defers it to another day. To day therefore if thou hearest his voice, harden not thy heart; for thou knowest not the time of my coming. What if I come as a thief in the night, and in an hour thou thinkest not of? Watch therefore, and be every hour prepared. Behold what is thy life, but a mere vapour, that makes an appearance for a moment? What is the body, but the subject of a thousand accidents and miseries, that sometimes a blast of wind, or a little fever, or an accidental fall, in a moment destroys? And darest thou repose thy entire confidence and trust to so poor a prop and support?

Do not the many examples of mortality that thou meetest with every day, convince thee of the folly of this presumptuous hope? thou seest fall, before thy eyes, persons of all ages, all qualities, of either sex without any distinction, though not without the certain order of my providence; that thou mayest hence learn, how vain are the hopes of men, and their imaginations deceitful; and remember that whatever hath happened to others may happen to thee. And he is a wise man, that, by other mens misfortunes, prevents and avoids his own.

MAN. Thou art just, O Lord! and thy judgment equitable; but pardon me if I, that am but dust and ashes, presume to speak to my Lord. Is the death of the wicked
any

any pleasure to thee? Are not thy mercies upon all thy works? And when thou art provoked, dost thou not remember mercy? Hast thou not said, I will not the death of a sinner; and the impiety of the wicked shall not hurt him, at what time soever he shall turn himself from his wickedness? Is not then the time of repentance, the whole time of man's life?

VI. *Repentance is not to be delayed, upon the account of the Divine Mercy.*

CHRIST. That man is too great a fool, whoever he be, that flatters himself with the hope of my mercy, and forgets my justice. Wilt thou therefore be evil, because I am good? Am I declared to be merciful, and easy to forgive, to the end that thou mayest commit sin more securely, and freely provoke me to anger? And when, at thy pleasure, thou hast loaded me with affronts, wouldest thou confidently promise thyself my pardon? I do avow, that my mercy is great towards sinners, during the time of mercy: but thou that hast been so often admonished both by myself, by inward inspirations, and as often by the preachers of my word; and yet hast constantly resisted against my spirit, and, like the deaf adder that stops his ears, wouldest not hear my voice: with what face canst thou hope to find mercy at thy end, who according to thy hard and impenitent heart, hast been heaping up wrath in the day of my anger?

There is more reason to fear, lest for the contempt of mercy, so many times freely offered to thee, that thou shouldest be delivered over to a reprobate sense, and hereafter follow the desires of thy own heart; and when thou comest into the depth of iniquity, thou shouldest despise all counsel; and becoming unworthy of mercy, be reserved wholly for my justice. And a sinner is deservedly struck with this judgment, that when he comes to die he should forget himself, who in his life and health forgot me.

Do not therefore pretend, the mercy of God is great; he will have pity on many crimes: for as mercy, so judgment approaches on a sudden, and his anger regards sinners. But whilst thou hast light, walk in it, lest darkness overtake thee; and whatever thou canst do, set thy hand about it presently. Thou canst not tell what hereafter
thou

thou wilt do, or what thou shalt be able to do, when thy strength fails thee. Now while thou art young, and in vigour, correct thy ways, by observing my commands. Now is the acceptable time. Now is the day of salvation. If thou neglectest this, thou dost too audaciously promise thyself another time of repentance. Late repentance is seldom a true one; for then sin leaves thee, rather than thou leaveest sin; because thou wantest the power to sin. Besides it is a surprizing thing, that thou, who in all other things catchest at the greatest certainties, wouldest hazard thy salvation upon so great an uncertainty. Now at this present I offer thee grace, which, if refused, perhaps hereafter will, with justice, be denied thee.

O! that thou wouldest but learn, how dangerous and destructive it is, to receive my grace in vain, and to refuse me when I call thee. Thou wouldest then pant after me, as the hart does after the fountains of water; and with all diligence endeavour by good works to make thy calling and election sure. Do that now therefore, which thou wouldest wish thou hadest done, when thou hast no farther power to do; and which thou wilt grieve thou hadest not done, when thou hadest the power; but will then have no remedy for thy grief. What a man sows, that he must reap. This life is his seed time, at his death is his harvest; if in thy life thou sowest in the flesh to corruption, of the flesh thou shalt reap corruption. Therefore now sow in tears, that then thou mayest reap in joy.

Learn this lesson thou that forgettest God. Understand it, lest he tear thee in pieces, and there be none to deliver thee.

Behold I have left ninety-nine sheep in the desert, and have sought thee, that art the one wandering sheep. And now like the good shepherd I am disposed to take thee on my shoulders, that I may carry thee with joy to my fold. Do not defraud me of my desire any longer, nor my angels of their joy, which they conceive for one sinner that doth penance.

MAN. I have indeed wandered like a stray sheep, do thou, O Lord! seek thy servant, who camest on purpose to seek and save him that was lost. Against thee alone I have sinned, and done evil in thy sight: but behold here
is

is occasion of magnifying thy glory, if according to thy promises thou shewest mercy to the miserable and the humble, and dost overcome the unjust censures of wicked men, when they blame thee; and do not reason of thee in goodness; but think thee too severe in punishing the faults of men. But I, having experience of thy clemency and goodness to me, will return to thee, as the prodigal child to the Father of mercy. O! cast me not away from thy presence.

VII. *An Examen of Conscience, is the first Disposition to Contrition and Confession.*

CHRIST. Return, O my child! Why dost thou feed abroad (upon the husks of swine) who mayest, with me, be fed with the dainties of children. Return with thy whole heart, and I will receive thee into my arms. But see, upon what condition. Examine first in the bitterness of thy soul, the years and days that thou hast spent in sin, and examine it seriously; search diligently all the corners of thy conscience. If thou dost this carelessly, and with negligence, thou wilt overlook many things; for the heart of man is wicked and unsearchable, who can know it? There is nothing more difficult than to know one's self: but at the same time, nothing is more useful: but it is a vain thing to know all other things, if thou knowest not thyself. It is the first step to recover health, to know one's disease

MAN. In many things we all offend; and thou, O Lord! hast proved me, and knowest me, and hast numbered all my steps; for all things are naked and open to thy eyes: thou knowest best what is in man, and understandest my thoughts afar off. But which of us doth know his faults? From my secret sins deliver me, O Lord! And from my hidden crimes do thou cleanse me! For I am afraid of all my works, knowing thou wilt not spare the criminal. My sins are multiplied above the hairs of my head; and I am not able to see them. But thou, O true light! that dost illuminate all that come into the world, do thou enlighten the darkness of my mind; that I may see where I have declined from thy commands; and direct me again into the right path: teach thou me, how many are my iniquities and my sins.

VIII. *Con-*

VIII. *Contrition, the first Part of Penance.*

CHRIST. Thy conscience will readily answer thee, supposing thou hast not a seared, or a hardened conscience. Ask that seriously, and it will not be silent. Doth it not oftentimes pinch and condemn thee, and with many a secret stroke lash the criminal? But if after a diligent search any thing escapes thy memory, commit those things to my mercy; and do not torment thyself with scruples: for I designed the sacrament of penance to be rather a comfort than a torment to thee. But for all that, self-love is the cause oftentimes, that a man declines his heart to words of malice, to find excuses for his sins: but do thou perform at once, against thyself, the parts of a criminal, an accuser and a judge, without any partiality; and where thou findest thyself guilty, do not spare thyself, but check thyself severely, and be sorry from the bottom of thy heart, that thou hast offended and despised me, thy God, thy Creator, and Saviour, whom thou oughtest to venerate with the highest love, as being good above all things.

Consider how sometimes thou vexest and fretest thyself for the loss of some insignificant thing; and wilt thou not grieve, when thou hast done an injury to thy soul: and lost me, that am thy chiefest good? Thou professest me to be thy Lord; but where is my reverence? Thou callest me thy Father; but where is my love? How often have I secretly spoke to thy heart, and said, nay, thy own conscience has said, thy way is perverse; this is not the road to heaven; this is the broad way that leads to perdition; they walked not in this path, that were pleasing to God. How long wilt thou love vanity, and seek after a lie? But thou hast for all this thrown my words behind thy back; and still I stand knocking at the door, and scarce am admitted.

MAN. Enter not into judgment with thy servant; for no man living will be found just in thy sight. I beseech thee, O Lord! remember that thou hast made me, but am mere clay, and wilt thou reduce me again into dust? And seeing thou hatest nothing that thou hast made, let thy mercies quickly overtake me, for I am become exceeding poor.

IX. *The Manner how to excite Contrition, or Sorrow for Sin, in one's self.*

CHRIST. Remember, O man! what I have done for thee; and what hast thou, that thou hast not received? And then see that it is an evil and a bitter thing to have forsaken God thy Creator, and to have been so ungrateful, and so injurious to thy sovereign benefactor.

I have created thee after my own image and similitude, and imprinted upon thee the light of my countenance, that thou mightest know and praise me thy Creator; and I have placed thee over the works of my hands. But thou, when thou wert in honour understoodest it not, and so thou wert like to the foolish beasts, and wert become as the ass, or the mule, that have no understanding.

Moreover, hitherto I have in a paternal and provident manner conserved thee, and cherished thee, as the eagle teaching her young ones to fly, flieth over them. I have given thee health and strength; and in many dangers and adversities have preserved thee. I have provided for thee all things necessary for life, and innumerable other benefits I have given thee; and thou art grown proud and insolent with my bounties. How oft hast thou abused them to my dishonour? When grown lusty and fat, thou hast forsaken God thy maker.

And if all these things seem little, call to thy remembrance much greater: when thou wert the condemned slave of the devil, and a bondman to eternal death, for thy sake I became man. For thee I took the form of a servant, when I was Lord of all things. I underwent so many pains and troubles, and redeemed thee, not with corruptible gold or silver, or precious gems, but with my own blood, that thou mightest glorify me, and keep both in thy heart, and body; and what could I do more for my vineyard, that I have not done?

And what return hast thou made me for all things that I have given thee? Hast thou not paid me evil for good, and hatred for my love? I expected thou shouldst have brought forth sweet grapes, and behold! none but sour and wild! Thou hast sold thy soul at no purchase, which was bought with my blood; for what are all these things, for which so often and so easily thou destroyest thy

thy soul, and so prodigally despisest my blood? Are they not smoke and shadow? What else is the filthy pleasure of the flesh? What else is the empty vanity of the world, or the base desire of wealth? All these things, my apostle (*Philip* iii. 8.) and other my friends accounted but as dung, that they might gain me: and thou hast them in such esteem, that oftentimes thou hadst rather offend me, than man; and lose eternal goods and joys, rather than those frail ones; and rather despise my commands than the opinions of the world.

And where is thy advantage, if thou gainest the whole world and losest thy soul? O foolish and stupid man! is this the return thou makest me?

MAN. Who shall stand to contend with thee, or who shall answer one word for a thousand? I acknowledge that thou art a God of long suffering and patience, of great mercy, who hast pity upon all men, and dost hide the sins of the penitent. O who will give water to my head, and a fountain of tears to my eyes; because I have not kept thy law, and have in vain received my soul for which thou gavest thyself to death. What shall I say to thee, O immense goodness! I have sinned, but O spare me, do not condemn me, who suffered thyself to be condemned for me.

CHRIST. I have loved thee with an eternal charity, and I have invited thee to love me, in return of my love, by a thousand rewards, so sweetly proposed; but thou, like a base deserter, hast run to the enemy; and to be a friend to the world, thou hast not been ashamed to be my enemy. Thou hast forsaken me, the fountain of living water, and hast made to thyself broken cisterns, which cannot hold water, whilst thou mightest have drawn water with joy from the fountains of thy Saviour: thou hast chosen to follow thy enemy, who pays thy service, and thy short pleasures, with eternal torments, rather than me, who crown my followers with glory and honour.

X. Grief for Sins, with Hope of Pardon.

MAN. I have sinned, O Lord! and done evil in thy sight, but God forbid, that I should say with Cain (*Gen.* iv. 13.) My sin is greater than can be forgiven; because I know

know that thy greatness shews itself in pardoning ; and that though my sins are extremely multiplied, yet thy mercies exceed all number. I should indeed despair, if I knew not the goodness of my Lord. The tempter indeed sleeps not, but I object against him, the memory of thy abundant mercies, O my Jesus ! which thou shewedst to David, when he so grievously sinned : as also to the adulterers, to the traitor, to Mary the sinner, to Peter that denied thee, to the woman of Canaan that cried to thee, to the thief crucified, and even to those that crucified thee. They will hope in thee, that know thy name ; because thou never dost abandon those that seek thee. Nay, thou dost invite those to come to thee, that seek thee not.

I have gone astray like a lost sheep. I am grieved for it at my very heart, and that, out of a true love to thee. O that I never had offended thee, and that henceforth, even for ever, I never might offend thee. O that I were as in former times ; and as in the days when I enjoyed the sweetness of thy favour ! but even now also have regard to me ; for I am all alone ; and have pity on me, for I am poor. Accept thy servant in thy good pleasure ; for whither else can I fly from thy sight. For I never saw joy but in thee. Cast me not away from thy presence, nor deliver me up with the criminals. Thy sacrifice is a contrite spirit. A broken and humble heart, thou dost not despise. Thou that searches the heart and the reins, knowest the desire of my soul, and my sighs are not hid from thee.

CHRIST. Can a mother forget her child, so as not to take pity of the son of her womb ? And yet if she could be so forgetful, I will not forget thee. I gave my life for thee, and cleansed thee in my blood ; so that were thy sins as scarlet I will make thee as white as snow : and if they were red as vermillion, thou shalt become as white as wool.

MAN. O how good and sweet is thy spirit, O Lord ! in all things. Bless the Lord, O my soul, and forget not all his bounties : he is propitious to all thy iniquities, and heals all thy infirmities : he redeems thy life from death, and crowns thee in mercy and kindness : he fills thy desires with good things, and renews thy years as an eagle : I render thanks to thee, O Lord, from the bottom of my soul,

soul, that thou hast given me hitherto life and mercy ; and hast not cut me off, as thou mightest have done, in the midst of my sins, that thy goodness might lead me to repentance.

XI. The Second Part of Penance is Confession.

CHRIST. But that thou mayest be more effectually restored to my favour, since thou hast confessed against thyself thy injustice to me, go and present thyself also to my priest, to whom I have given the power of binding and absolving. For he that conceals his sins, shall not be acceptable ; but he that confesseth and forsaketh his sins, shall obtain mercy. Therefore, my son, for thy soul's sake, be not ashamed to declare the truth, for there is a shame that causes thee to sin ; and there is a shame that brings thee to glory. Therefore open to my deputy, entirely and sincerely, thy conscience, and he will open heaven to thee : for this end the keys of the kingdom of heaven were given to him.

Canst thou be ashamed to confess to a man, like thyself, a sinner, what thou wert not ashamed to act before me ? For wherever thou art, thou art always exposed to my eyes, who behold in every place the evil and the good. Shake off therefore all shame, which is then only useful when thou art about to sin ; but is then criminal when thou wouldst repent. For to conceal thy sin, what is it but to hide thy wounds ; and not to admit the necessary hand of the surgeon, till they are become rotten and mortified through thy own folly. What ! is thy reputation dearer to thee than thy salvation. And art thou afraid rather to be discovered to one man like thyself, than hereafter to be accused and condemned before all the world ?

Poor wretch ! what wilt thou do in that terrible day, when I shall make public the hidden things of darkness, and make known the secret councils of hearts ? And nothing that is secret, but shall then be made known : and what was spoken and acted in the dark, shall come to light, before the world. Therefore be not ashamed to speak, what thou hast not been ashamed to act.

Alas ! to how many have my sacraments, which are conduits of grace and salvation, become stones of stumbling, and rocks of offence, merely by the fault of an unseasonable shame ? But do thou overcome this preposterous bashfulness ;

bashfulness ; and humble thyself before the priest, which I have sent to thee in my stead, as a physician, and a counsellor ; and declare thy iniquities that thou mayest be justified.

MAN. I have said it ; and I will confess against myself, my injustice to the Lord ; nay to the man, that I honour in thy stead. Do thou, O Lord, remit the impiety of my sins. I am but a man, and know that in my flesh dwells no good : and if I say I have no sin, I am a liar, and deceive myself. To commit errors ; to make faults ; to be ignorant ; to be deceived is natural to me. Why should I deny it, or dissemble ? Why should I desire to seem before man, more innocent, and more holy, than thou knowest me to be ? I will rather open to him sincerely all my wounds, that I may be the sooner cured by him, whom I acknowledge thou hast approved to be my physician.

XII. *To shun Occasions of Sin, and to have a Care of Relapse.*

CHRIST. Son thou hast sinned ; do so no more. But pray for thy sins past, that they may be forgiven. Therefore returning from confession, like one washed in Jordan, that is, in the bath of my blood, thou art cleansed from the leprosy of thy sins. Have a care that thou return not as a sow to her wallowing, or as a dog to his vomit. Behold thou art now cured, sin no more, lest something worse arrive to thee. When a man easily relapses into sin, it is a sign his repentance was not very serious.

Resolve therefore stedfastly to suffer any thing, rather than offend me again ; and in order thereunto, it will be necessary to observe into what vice thou art most subject to fall : and into what occasions of sin thou art apt to slip ; that thou mayest lay the strongest guard, where thou findest thyself most weak, and most exposed to danger.

But search diligently for the root, from whence spring these briars and thorns, and those weeds that are so destructive to thy soul ; and if thou cut up that, or choak its growth thou hast made a great advance.

But this work is seriously undertaken by few. And hence it is they stick in the same mire. They accuse their consciences, but they do not cure them. They lay down their
sins,

sins, and make resolutions to do better ; but presently return to their vomit. This moment they weep for their sins, and the next, commit that for which they must weep. And this game they play with me all their life ; till unthought of death seizes them, and hurries them into the pit, and the mouth of hell is opened wide for them.

Have a care, O man, that thou do not imitate those that so abuse my patience and forbearance ; and so often receive my grace in vain : crucifying again to themselves the Son of God, and exposing him to shame. I must tell thee it is a hard matter to renew these to repentance. For the earth that imbibes the often falling showers, and brings forth convenient food for those that till it, is blessed of God : but if it bear nothing but thorns and thistles, it is rejected, and exposed to curses : and the end of it is, to be set on fire. Does not even a man exclude him from all favour and friendship, who does often affront and offend him ?

MAN. Alas, O Lord ! I received comfort in these words, which a little before thou didst say to me, for my consolation ; but now thou pronounceest sentences full of terror and bitterness. What shall I say, O my God ! I am confounded and ashamed to lift up my eyes to thee, because my iniquities cover my head ; and I am become too vile, by often walking the same ways ; and like a dog odious in thy sight, so often returning to my vomit. Whither shall I go from thy spirit, and whither can I fly from thy sight ?

CHRIST. Whither, O man, wouldest thou fly, but to his mercy, whose power thou hast despised by sinning against him. No man rightly flies from me, but he that flies from my severity to my bounty. But if by saying these things, I have made thee sad to a true repentance, it is well. For the sorrow that is acceptable to God, produces a steady repentance to eternal life. This one thing I would advise thee, that by other men's dangers thou wouldest grow wise : them I mean who confess their sins with their mouth, but their heart is not sincere before God ; and so repeating always the same things over and over, at last eternally perish.

How easy were it for many to avoid sinning, if they would but seriously fly from the occasions and dangers of it ? The
senses

senses of man are too prone to evil from their childhood; and dost thou think thou shalt escape unhurt in the occasions, and motives to evil? Can a man hide fire in his bosom, and not burn his clothes? and walk upon hot embers, and not burn his feet? Behold David, Solomon, Peter, and many others eminent for sanctity; yet to them, occasion was a ruin. Whence they are proposed to thee as examples and cautions of human frailty. For they falling so easily into sin, teach thee that thou mayest fall too; and yet darest thou trust in thyself, and promise thyself safety in the midst of dangers? Blessed is the man that is always fearful.

XIII. *A Good Purpose.*

MAN. I am resolved to keep the laws of thy justice; but what can I do without thee? It is in vain for me to purpose, unless thou addest grace, and holdest forth thy right hand to assist the work of thy hands. I have a will to serve thee, but I have not power without thee. Thou therefore that gavest me that will, give me also the power to perfect it. Confirm, O God, that which thou thyself hast wrought in me: neither cast me out of thy presence, nor take thy holy spirit from me. Pierce my flesh with thy fear, and wound my heart with thy love, that upon these two feet I may constantly walk in the way of thy commandments.

XIV. *The third Part of Penance is Satisfaction.*

CHRIST. Walk in my presence, and I will be with thee in all thy ways, and will direct all thy steps. But dost thou not understand, that so much pain is due to the sinner, by how much he glorified himself, and abounded in pleasure? If thou be wise, prevent the sentence of thy judge, and punish thyself; lest perhaps thou be at length cast into prison, whence there is no coming out till thou hast paid the utmost farthing? It is now more easy to satisfy the divine justice, while there is yet a time of mercy, and a day of salvation; it is easier in this life to discharge thy faults, than to reserve them to that day when I shall judge with justice.

Therefore be converted to me with thy whole heart, in fasting, weeping, and mourning. Thou hast often of-
fended

ed me in following the delights and pleasures of the flesh ; is it not just that thou shouldest chastise thy body, and bring it to servitude ? That as the flesh in jollity led thee into sin, so now afflicted it should bring thee to pardon.

Besides, the prayer of the humble and meek was ever pleasing to me, and always moved me to compassionate their sins. Therefore apply thyself seriously to this ; that I, as thy true high priest, and advocate, at the right hand of my Father, may intercede for thee, and offer to my eternal Father the price of my precious blood, and the merits of my passion, by which I have made satisfaction for the sins of the whole world.

Redeem also thy sins with almsdeeds. There is nothing moves me more to pity, than to see thee compassionate the needy and afflicted, with the affection of brotherly charity. But if thou shuttest from them the bowels of mercy, and neglectest to hear their cry, have a care lest thou in thy turn cry to me, and be not heard. Hast thou then a mind to satisfy for thy sins ? Good is the prayer, joined with fasting and alms, (*Job* xii. 8.) In fine, the satisfaction that is the most ample, the most acceptable to me, and the most useful to thyself, is to turn all the force and virtue of thy repentance against the vices themselves, and their very roots. Therefore apply thyself seriously to the exercises of those virtues, which do most particularly oppose the vicious affections of thy mind ; and are most uneasy to the flesh, where it is most prone to sin. For to what end shouldest thou apply a plaster to thy feet, when thy head is wounded and needs it. As there are for diseases, so there are for sins, proper and peculiar remedies. Nothing shews repentance to be true, but the hatred of sin. When thou so repentest, that what was before agreeable to thy body, becomes now bitter to thy mind ; it is then thou truly repentest, and makest me thy friend.

But perhaps thou thinkest these things hard, that I advise thee to do ; but they are more terrible, which by these admonitions I desire to keep thee from. Besides, tell me truly, hast not thou suffered harder things than those, for the world and the flesh ? That which they have found grateful, and Satan suggested, thou hast readily, and with pleasure undertaken ; that which I have commanded, advised, nay begged by my love and my blood, viz. That

thou wouldest always carry about in thy body the mortification which I practised. This thou hast refused. Am I mistaken?

Behold, I will convince thee, and set them plain before thy face. If any hope of gain, of honour, or preferment, appeared to thee, wouldest thou not turn every stone, wouldest thou not take any long journey, by sea or by land? If thou hadst been seized by any disease, wouldest thou not spend thy whole substance amongst physicians, and wouldest endure cutting and burning, rather than run the risque of thy life? If thou wert damnified by any one, either by an injury, or a loss, or by an affront, what wouldest thou not have done to maintain thy goods, thy reputation, or thy honour? But in order to my service, how little hast thou done? Truly hadst thou there taken a little pains, thou wouldest have found much ease; and if thou hadst done for heaven the tenth part of what thou hast undergone for this world, thou wouldest have had a happy and a blessed life; for my yoke is easy, and my burden light.

But thou canst scarcely give credit to this; and what wonder is it? For thou hast not tasted how sweet the Lord is; nor hast thou relished the things that are above, being inveigled and allured by earthly vanities. But what hast thou got by those things, of which thou art now ashamed, the end of which is death? And now being delivered from the slavery of sin, thou art become the servant of justice. Therefore as before, thou gavest up thy members to the service of impurity, and from one iniquity to another; so now offer them up to the obedience of justice, to thy sanctification, and then thou wilt know, how pleasant and how good I am to all those that have an upright and honest heart.

MAN. Truly, O Lord, when I reflect, and considerately think of all those things, in which I have spent my time and my pains to no purpose; in all of them I can see nothing but vanity and trouble of mind; and that there is nothing under the sun, that is of any solidity, or duration. But thou, O Lord! art eternal. What then can I resolve but this? That from this moment it is my happiness to cleave fast to thee, O Lord! and to establish my hope only in thyself: and what shall be able to separate me from thy love? I wish, that neither life, nor death, nor any creature,

ture, may be able to effect so great an evil. But how can I come to thee, and be united to thee, unless thou draw me with the cords of thy charity? Lead me therefore, I beseech thee, that I may run to thee as the hunted deer runs to the fountains of water. Assist me for the honour of thy name, for thou art my God and my Redeemer.

CHAPTER II.

A Litany for Penitents, collected out of Holy Scripture; by the use of which a sinner may be moved to hope for pardon, and to a care of doing penance.

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

O Christ hear us favourably.

O God the Father of heaven, have mercy on us.

O God the Son, redeemer of the world, have mercy on us.

O God the Holy Ghost, have mercy on us.

Holy Trinity one God, have mercy on us.

O God that desireth not the death of a sinner, but rather that he should be converted and live,

Who didst not spare the sinning angels, but threwest them down to be punished in hell,

Who calledest Adam to repentance after his fall, and to the acknowledgment of his fault,

Who didst cast out from thy presence the impious Cain, when he despaired of thy mercy,

Who didst save Noah graciously from the flood, and the punishment of the ungodly,

Who tookest Lot out of the midst of sinners,

Who didst dreadfully punish Pharaoh, pretending to repent, and being hardened in his heart,

Who didst deliver the children of Israel, crying to thee in their affliction, from the hard slavery of Pharaoh,

Who in the mountain gavest the law to Moses, when he had fasted forty days and nights,

Have mercy on us.

Who

Who at the prayer of Moses didst forgive the sins of
 the people when they rebelled,
 Who saved Jonas, praying to thee, out of the
 whale's belly,
 Who forgavest the Ninivites, doing penance in fast-
 ing, sackcloth and ashes,
 Who by Nathan didst cause David to acknowledge
 his fault,
 Who didst remit the sin of David, when he confessed
 it, and did penance in sackcloth,
 Who gavest to David the choice of three plagues,
 for his sin of numbering the people,
 Who didst spare Achab humbling himself, and peni-
 tent,
 Who didst deliver Ezechias and his people (praying
 to thee in sackcloth, ashes and fasting) from
 the Assyrians.
 Who didst hear Manasses when he repented, and
 didst restore him again to his kingdom,
 Who didst deliver Mardocheus from the gallows,
 when he prayed to thee in sackcloth and ashes,
 Who didst help the Machabees when they fasted and
 prayed to thee in sackcloth and ashes,
 Who didst command the priests to weep and pray,
 and offer sacrifices for the people,
 Who camest into the world to save sinners,
 Who coming to redeem the world, didst send John
 before thee, as a preacher of repentance,
 Who didst make John an example of repentance, in
 his wonderful severity of diet and clothing,
 Who didst fast forty days and forty nights,
 Who by thy grace didst call Matthew from the cus-
 tom-feat,
 Who didst testify, that the publican knocking his
 breast for sorrow and humility, had received the
 grace of justification,
 Who by the example of the prodigal son returning
 to his father, hast given sinners hope of pardon
 and peace,
 Who didst bring salvation to the house of Zacchæus,
 when he repented, and made restitution,

Have mercy on us.

Who

Who didst graciously hear the woman of Canaan,
 who persevered in her prayers,
 Who didst mercifully absolve the woman taken in
 adultery,
 Who didst admit, and eat with publicans and sinners,
 Who didst forgive Mary Magdalen many sins, because
 she loved thee much,
 Who kindly looking back on Peter, when he had
 thrice denied thee, moved him to acknowledge
 his fault, with tears of repentance,
 Who didst promise paradise to the penitent thief on
 the cross,
 Who didst never commit sin, yet bore all our sins
 upon the cross, in thy own body,
 Who wert made to suffer for our sins,
 Who lovest all things that have a being, and hatest
 nothing that thou hast made,
 Who givest place and time for repentance of sins,
 Who dost chastise every child thou receivest,
 Who dost reprove and chastise them that thou lovest,
 Who wouldest have none perish, but all turn to re-
 pentance,
 Who camest to seek and save that which was lost,
 Who hast mercy upon all, and doth pass by the sins
 of men, upon their repentance,
 Who wert made the propitiation for our sins,
 Who hast mercy upon sinners who convert them-
 selves to thee, in fasting, weeping and mourn-
 ing,
 Who wilt have mercy and not sacrifice,
 Who camest, not to call the just, but sinners to re-
 pentance,
 Who by thy bounty ledest us to repentance,
 Who didst miraculously call Paul when he was per-
 secuting, and ruining thy Church,
 Who didst illuminate him after three days fasting
 and prayer,
 Who dost no more remember all our sins, after due
 repentance,
 O God! bountiful, merciful, patient, and of great
 goodness, and most excellent beyond our malice,
 Be merciful, spare us, O Lord,

Have mercy on us.

Be

Be merciful, hear us, O Lord.
 From all evil,
 From all sin,
 From a sudden and evil death,
 By thy baptism and holy fasting;
 By thy labours, and sufferings,
 By thy blood shed for the remission of our sins,
 In the day of trouble, distress, and thy terrible
 judgment,

Deliver us, O Lord.

We sinners, beseech thee to hear us, O Lord!
 That thou wilt vouchsafe to bring us to repentance,
 That we may judge ourselves, and so avoid the
 judgment of eternal punishment,
 That we may do worthy acts of penance,
 That as we have given up our members to serve im-
 purity and iniquity, so now we may give them up
 to the service of justice, to sanctification,
 That we may no more give place to the devil, nor
 ever let the sun go down upon our anger,
 That denying all impiety and worldly desires, we may
 live in sobriety, in justice, and the fear of God,
 That we may chastize our bodies, and make them
 serve thee,
 That sin may not reign in our mortal bodies,
 That we may never love the world, nor any of those
 things that are in the world,
 That we be not drunk with wine, in which is luxury,
 That we be not conformed to this world, but be re-
 formed in a newness of our understanding,
 That we pretend not to be wiser than we ought to
 be, but that we may be wise unto sobriety,
 That as true members of Christ, we may crucify
 our flesh, with the vices and lusts thereof,
 That no evil speech ever come out of our mouth, but
 that which is good, for strengthening of our faith,
 That all bitterness, anger and fury be taken from us,
 That we be not desirous of vain glory,
 That we may put off the old man with his acts; and
 put on the new man in justice and truth,
 That we may not live according to the flesh, but by
 the spirit may mortify the works of the flesh,

We beseech thee to hear us.

That

That we never despise the abundance of thy goodness, patience, and long suffering,

That approaching with confidence to the throne of grace, we may obtain mercy, and find grace in a timely assistance,

That being clothed in the armour of God, we may be able to stand firm against the arts of the devil,

That we may work out our salvation, with fear and trembling,

That we may count all things less, in comparison of Christ,

That being dead to sin, we may live to justice,

That thou wilt grant us, through the many tribulations of this world, to enter into the kingdom of God,

That thou wilt vouchsafe to afflict and purify us in this world, and hereafter to spare us for ever,

That thou wilt vouchsafe to grant us our petitions,
Son of God,

Lamb of God, that takest away the sins of the world,
spare us, O Lord.

Lamb of God, that takest away the sins of the world,
hear us, O Lord.

Lamb of God, that takest away the sins of the world,
have mercy on us.

Christ hear us.

O Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

V. O Lord deal not with us according to our sins,

R. Neither reward us according to our iniquities.

V. Remember not, O Lord, our former iniquities,

R. Let thy mercy prevent us quickly, for we are become very poor.

V. Help us, O Lord, that art our salvation.

R. And be merciful to our sins, for thy own name.

V. From my secret sins, cleanse me, O Lord.

R. And from other men's sins, spare thy servant.

V. Remember not, O Lord, our sins, nor the sins of our parents.

R. Nor

R. Nor do thou take revenge for our sins.

V. Deliver not to beasts, the souls of those that confess to thee.

R. And forget not for ever the souls of thy poor.

V. O Lord! turn away thy face from my sins.

R. And blot out all my iniquities.

V. Give me again the joy of thy salvation.

R. And confirm me with a principal spirit.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Let us Pray.

O God, who refuseth no man, but by a pious commiseration art merciful to all kind of sinners that do penance, graciously regard the prayers of our humility, that we may become able to fulfil thy commandments.

O God, who justifiest the wicked, and desirest not the death of a sinner, we humbly beseech thee, that thou wouldest defend us thy servants that trust in thy mercy, and keep us in thy constant protection, that we may perpetually serve thee, and by no temptations be at any time separated from thee.

O God, who desirest not the death, but the repentance of sinners, favourably regard the frailty of human nature; and with thy goodness assist our endeavours, that, through thy infinite mercy, we may happily obtain the pardon of our sins, a constant perseverance in thy service, and at length, the rewards promised to those that persevere to the end. Through Jesus Christ our Lord, &c.

CHAPTER III.

I. **T**HE Lord's prayer doth abound with holy significations and senses, and is as it were an universal antidote against the infirmities of the soul, all of which spring from the seven capital sins; against which it is very proper to use the Lord's prayer.

This sevenfold malignity is described in the Revelations (*Chap. xiii. ver. 1*) by the figure of a beast having seven heads, which doth never cease to invade and attack us.

There.

Therefore our blessed Saviour (who left us this combat to exercise our virtue) hath given us a proper remedy, and ready at hand, in this prayer, which is composed of seven petitions; therefore in saying:

Our Father who art in Heaven,

Lift up your eyes to God your Father, who dwells in heaven, and knows high things afar off; yet is always near to those that call upon him, and to those that have a contrite heart: consider therefore, who, and how great is your helper in heaven, how powerful, and how good, and that he is God, and your Father: therefore, be not afraid in this conflict, but trust in the fatherly care of God, saying with the prophet: The Lord is the protector of my life, of whom shall I stand in fear? Say in the first place:

I. Sanctified be thy Holy Name.

Here arm yourself against pride. For whereas pride is the beginning of all sin; it prompts us to a haughtiness of mind, and a desire of our own honour, praise and excellence; we do wisely drive away this plague, if we render all praise and glory to him, who only of his own nature is truly holy and great, and therefore worthy to be praised and glorified. Let us therefore say, Our Father who art in heaven, be thy name sanctified, not ours; may thy name be acknowledged holy, may it be glorified and praised by all, and in every thing.

This is truly worthy and just; whereas on the contrary, nothing is more detestable than that a sinful man should exalt himself, and seek his own honour and praise. A man that is but dust and ashes, corruption and a worm, presumes to take to himself what only belongs to God; when the apostle says, to God alone be honour and glory: and the prophet doth altogether detest man's glory, saying: Not to us, Lord, not to us; but to thy name be given glory.

Therefore with the same affection let us say, hallowed be thy name. For if we seek not our own glory, there is one that seeketh it. If we honour God above all things, and in all things, he will honour those that honour him; and those that do not honour him, he will make base and

contemptible : for shame shall cover those who usurp the glory due to God.

2. The head of pride being shattered and broke in pieces, the devil frequently turns himself to the temptations of covetousness. Therefore he inflames the mind with the desire of the goods of the world ; and he earnestly endeavours that a man should spend his time, and his whole life, in gathering and keeping riches, and should place his hope therein, and measure his happiness by his wealth.

But on the contrary, let us that know how vain, deceitful, and unable these things are to satisfy the heart of man ; and that God hath promised as much as shall be necessary for those that seek first his kingdom and the justice thereof ; let us, I say, despising earthly things, lift up the eyes of our mind, to that celestial kingdom ; to that incorruptible inheritance, that can never decay or be defiled, in the heavens, which they only can deserve, who set not their heart on riches ; who despise the kingdom of this world, and all the glory of it ; and continually sigh after the riches of the kingdom of heaven, praying from their hearts :

II. *Thy Kingdom come.*

A kingdom of all ages, where we shall be filled with the good things of thy house, and be satisfied when thy glory shall appear ; for we believe we shall see the good things of the Lord in the land of the living. O what ! and how great are they ! Neither hath the eye seen, nor the ear heard, nor hath it entered into the heart of man, what God hath prepared for those that love him.

In the mean time let thy kingdom of justice and grace come to us, which may make us, though poor in wealth, yet rich in good works : for though we live a poor life, we shall have much goods if we fear God ; for true riches are not worldly wealth, but virtue and the gifts of grace.

3. But we must take heed lest sloth, dulness and carelessness creep upon us, when we pretend to seek the kingdom of heaven : for it is not every one that sayeth to me Lord, Lord, shall enter into the kingdom of heaven ; but he that doth the will of my Father who is in heaven.

Therefore having destroyed covetousness, our next contest is with sloth in God's service.

III. *Thy*

III. *Thy will be done on Earth as it is in Heaven.*

That is, I desire that we poor inhabitants of the earth, may do thy will, as the blessed in heaven do it. In heaven God is praised with the highest joy; in heaven the angels attend his service with exceeding readiness; O! that we might be able to do so, with a like devotion, cheerfulness and readiness. At least to desire this heartily, is very acceptable to God, who is the searcher of hearts.

4. But since the weakness of the flesh compels us to refresh the body with meat and drink, and on this occasion pleasure crowds in; thence the devil endeavours to draw us into the vice of gluttony, and to make us commit excess either in the quality, or in the quantity of our diet. Against this vice, we must constantly pray to God, who created us frail in our nature, and subject to this necessity of daily strengthening our bodies by meat; saying:

IV. *Give us this Day our daily Bread.*

O most merciful God, vouchsafe to give us necessary food and so govern us, that we turn not the cause of necessity into a business of pleasure, nor let us pervert to luxury of life, but to the support of nature, the use of those things thy bountiful hand hast bestowed upon us, bridling the violence of our nature by the law of God and right reason. Vouchsafe also to give us the bread of divine wisdom, that tasting how sweet the Lord is, we may despise the pleasures of the palate: and in comparison of the sweetness of his taste, let us loath all bodily delights.

5. But while we restrain gluttony, the malice of the devil is often contriving occasions of anger and impatience; that so being overcome with the vice of malice, we may lose the fruit of our abstinence, and even in the midst of our fasts, become hateful to God; as those (*Isai. lviii. v. 4.*) who fasted to quarrels and contentions.

V. *Forgive us our Debts as we forgive our Debtors.*

For we have, daily, need to pray to God for forgiveness of our sins; for in many things we all offend: and if God should observe all our iniquities, who could support it. But we shall not obtain forgiveness, but on condition that we do not bear anger against those that offend

us,

us, but forgive them, with all our heart ; then it is, that with a cheerful countenance, we may freely say, forgive us as we forgive.

The addition of this clause may justly strike us with fear and solicitude. For, what if we do not forgive our debtors ? What if we do it not so fully and sincerely ? What if we do it deceitfully, and for fashion sake ? And, in the mean time, harbour anger in our mind, and meditate revenge ; certainly we pray to God not for ourselves but against ourselves ; not to have God for our Father, but our Judge, and shall hear this sentence : Out of thy own mouth I judge thee, O thou wicked servant ; thou wouldst have me pardon thee, as thou pardons, &c.

Therefore let us become more cautious, and do what our Lord commands us. When we stand to pray, Forgive ; if we have any thing against any one. Otherwise, if one man reserveth anger against another, how shall he seek pardon from God.

6. But if we have learned to be meek, in spirit, and easy to pardon injuries, it remains that we take care, that this easy temper does not degenerate into a certain effeminateness and remissness of soul, and so the devil may by degrees draw us to luxury of the flesh.

Therefore seeing that this so detestable evil of luxury doth tyrannize far and near among mankind ; so that not less now, than heretofore, all flesh have corrupted their way. We have reason to be vehemently in fear of this infectious head of the beast, since the wise man hath said (*Prov. vii. v. 26.*) She hath thrown down many wounded, and even the strongest have been killed by her. Wherefore let us humbly implore God to be our helper, for we cannot be continent but by his gift, therefore let us pray :

VI. *Lead us not into Temptation.*

That is, permit not us, that are weak to resist, to fall into temptation ; because if we are left to our own strength, without doubt we shall be led away and overcome. Such is our proneness to evil.

7. But though our wicked enemy should find himself disappointed in all his former attempts ; yet for all that he doth not give over, but endeavours to murder the soul with the vice which most properly is his own, that
is,

is, with the poison of envy. (For, by the envy of the devil, death came into the world. *Wisd. ii. v. 24.*) That so the prosperity of our neighbour might become a cross and vexation to us.

Whence it comes to pass, that we look not on our neighbour with a good eye, grieved at his felicity, and joyed at his adversity. From which most wicked and diabolical vice we desire, at the end, to be delivered, saying:

VII. *But deliver us from Evil.*

That is from the evil of envy, which makes men perfectly wicked, because it infects and inflames them with that poison, with which Satan, who is extremely evil, is full. For what can be worse, than to convert another man's good into one's own evil; whereas when we rejoice at another man's good, we may, as it were, make it our own, and so ourselves may become better by it, more happy, and nearer, and more worthy of the chiefest good. *Amen.*

Prayers against the seven Capital Sins.

I. *Against PRIDE.*

1. **O** Lord Jesus Christ, meek and humble of heart, who, both by word and example hast commanded us to take the lesson of humility from thyself; for whereas thou wert in the form of God equal to the eternal Father, yet thou humbledst thyself, becoming obedient to death, even the death of the cross.

Take from us all pride and haughtiness of mind, that we may glory in nothing but in thee; and despising nobody, we may always think humbly of ourselves; and may, with an humble heart, praise thee alone: and if we seem to have any good in ourselves, let us acknowledge it to come, not from ourselves, but from thee, the ever-flowing fountain of all good; that so, not to ourselves, but to thy name, we may give glory for ever. *Amen.*

II. *Against COVETOUSNESS.*

2. **O** Most liberal God! who needest nothing that we have; and so abundantly bestowest thy good things upon us; and hast commanded us to be liberal (to our neighbours that are in want) of all those things which
are

are necessary for the support of life ; and therefore hast frequently minded us to give alms, and to do works of charity : incline our hearts to thy testimonies, and not to covetousness : grant, that for thy name we may give willingly, and distribute freely, our temporal goods. Take from our hearts all covetousness, which is the root of all evil : that not desiring other mens' goods, we may give of our own, not with an ill will, or out of necessity and force, but with an open hand, and a pious mind ; that so we may, as chearful givers, be beloved by thee, and receive the kingdom prepared for us from the beginning of the world. Through Jesus Christ our Lord, *&c. Amen.*

III. *Against SLOTH.*

3. **O** Lord Jesus ! who refusing no pains, and for our sakes weary with labour, wert often hungry and thirsty, and sufferedest many hardships ; and also, hast frequently continued whole nights in prayer : expel from our minds and bodies all sloth and heaviness ; that we may be ready and chearful to serve thee, in watching, fasting and prayer ; and that we may entirely employ ourselves to thy glory, and our neighbour's salvation : that our soul sleep not through heaviness of mind, but that we may run the way of thy commandments with joy, when thou shalt enlarge our heart, by the love of thyself and of our neighbour, lest our lukewarmness give thee displeasure, and thou begin to vomit us out of thy mouth.

Kindle therefore in us the fire of thy charity, and strengthen our weakness, that being made strong in thee, and by thee, we may endeavour by good works, to make our calling sure ; that whatever our hand can do, we may do it diligently ; that we may please thee alone ; and that at length, thou mayest be our exceeding great reward. *Amen.*

IV. *Against GLUTTONY.*

4. **O** Lord Jesus, thou mirrour of abstinence ! who to recommend to us by word and example a soul-saving abstinence, having taken our mortal flesh, didst fast forty days and nights ; and didst teach us, that man doth not live by bread alone, but by every word which proceeds from the mouth of God : give to our palate

late the most delicious taste of thy words and commands, that are sweeter than honey and the honey-comb: that all delicacy of meats, and all incentives of gluttony being despised, we may live soberly and piously in this world; and contented with a plain and moderate diet, we may receive thy gifts with thanksgiving; and that not making our belly our God, we may serve thee the living God, who so graciously feeds us. *Amen.*

V. *Against* ANGER.

5. **O** Most meek Jesus! who, as a gentle lamb brought to be sacrificed, and as a sheep led to the slaughter, didst not open thy mouth; but dragged about, derided, spit upon, wounded, and at length crucified, didst not only not render evil for evil, but moreover, prayed to thy Father for the transgressors: implant in our hearts, we beseech thee, the virtue of meekness and patience: that stifling the fury of anger, with a quiet heart we may overcome evil with good, and love our enemies: that they, being inflamed with our kindness as with burning coals, may be kindled to a mutual love: that so we may, with one heart and mouth, and with brotherly love, honour thee that art our Father, on earth; and hereafter enjoy thee in heaven. *Amen.*

VI. *Against* LUXURY.

6. **O** Lord Jesus Christ! the guardian of chaste minds, and the lover of purity, who, to shew how much thou didst delight in purity, wert pleased to take human flesh, in the womb of a virgin: graciously look down upon our frailty: create in us a clean heart, and renew in us a right spirit: and grant us, to curb the concupiscence of the flesh, with the bridle of continence; to overcome all motions of lust; and so strike our flesh with thy fear, that this domestic enemy being overcome, we may serve thee with a chaste body, and please thee with a clean heart. *Amen.*

VII. *Against* ENVY.

7. **O** Most loving Jesus! the great example of charity! who concluded all the precepts of the law, in the love of God, and our neighbour: grant us to love thee

thee our God and our Redeemer, with all our soul, with all our heart, and with all our mind; seeing thou hast so loved us first, that thou hast given thy life for us,

And in the next place let us love our neighbour with our most inward affections: that rejoicing at his prosperity, and grieving at his adversity, we may never rejoice at any one's misery; but stifling all motions of envy, we may arrive at thee, who art the true charity. *Amen.*

A Prayer of St. Bernard for Remission of Sins.

O Lord Jesus Christ! in the union of thy sorrow, by which thou tookest upon thee the punishment for our sins, I confess to thee all my sins; the evils I have committed, and the good I have omitted; or not done purely, but negligently, as thou knowest; and all the lost days of my life, in which I have offended thee, and have fallen from thee, and drawn my neighbour with me into ruin.

Accept, O Lord, of this miserable life, the remainder of my years; and for those, that living, I have lost, because I have lived wickedly. Despise not, O God, a contrite and humble heart. My days are declined and lost without fruit; for it is impossible for me to recall them; but be pleased to accept this at least, that I recount them in the bitterness of my soul.

O Lord, the depth of my most profound misery invokes the abyss of thy most high charity. Withhold not, in thy anger, thy compassion, and suffer not the fountain of thy overflowing mercy to become dry to me, because of my sins; for thou hast pity on all, and hatest nothing that thou hast made, but dost conceal the sins of men, upon their repentance. It is thy prerogative, O Lord! to pardon sin. Have mercy upon me, because now is the time of grace and mercy. And whilst I have time to amend, grant I may deserve thy blessing, lest in the day of my death, the sentence of malediction strike me.

I beseech thee, O Lord, cause me to quit my accustomed evils, and to do works acceptable to thee; and the diligence that I have hitherto employed in sin, let me, by thy assistance, hereafter apply in doing thy will; that where sin hath abounded, thy grace may the more abound.

And

And I beseech thee by thy own dear self, by the prayers of thy most holy mother the glorious virgin Mary, and of all the saints, that thou wilt pardon all my sins, negligences and ignorances; and do not destroy me with my iniquities, nor in thy anger reserve my sins to the end.

Remember, O Lord Jesus! that it is thy character not to lose any that thy Father hath given thee; and that it is peculiar to thee to have mercy, to pardon, to destroy none, but to save: because thy Father sent thee into the world, not to judge the world, but that by thee, we should have life; and that thou shouldest be for us, not against us. For what we owed, thou hast paid; what we have sinned, thou hast suffered for: and what we have neglected, thou hast supplied.

Therefore, O Lord, now, and in my last moments, let thy full and superabundant satisfaction, thy bitter death, and the price of thy blood shed, be my comfort: and may the adorable mystery of thy body and blood, which is every day offered in thy Church for the salvation of the faithful, (in which thou art both priest and sacrifice; he that offers, and he to whom it is offered, and the offering itself) may this, I say, obtain for me thy grace at present, which I do not deserve; and for the future, rest and glory, which thy bitter death hath purchased. Therefore, O Lord! let the consideration of human frailty move and incline thy mercy, because thou knowest the weakness of man. Save me that am the work of thy goodness, that thou mayest not have laboured to no purpose about me; and that the effusion of thy immaculate blood be not unfruitful in me. Grant that I may truly know thee; and knowing thee, may, in the direction of my heart, always tend and aspire to thee, till at length, I may deserve, by a happy death, to arrive to thee, Jesus Christ, who with God the Father, in the unity of the Holy Ghost, livest and reignest one God for ever. *Amen.*

CHAPTER

CHAPTER IV.

Instructions and Exercises for Sacramental Confession.

AMong all the exercises of a godly life, there is none more common, and usually frequented than confession: but many people have little or no benefit by it, because they do not go to this sacrament, so much out of an ardent desire of real piety, and of amendment of life, as out of custom, and with a careless neglect. Therefore seriously consider,

I. That a holy frequentation of the sacrament of penance, is an easy means of making great advances and progress in a little time, in the path of perfection. For, 1. by the good use thereof, we come to get quit of our sins, and the affection of sin. 2. The desire of virtue, and of going forward in holy exercises, is kindled in our souls. 3. The grace, and love of God is augmented. 4. The purity, quiet, and security of conscience is obtained; and the fear of death is diminished.

II. Stir up and renew in yourself, an earnest desire, and a steady resolution of coming to the sacrament of penance, with a right disposition, a true care and devotion, by considering, first,

The end of this sacrament, which is so valuable, to the pardon of our sins; the cure of our spiritual infirmities; the renewing of fervour, and the increase both of grace and glory. Secondly,

That this is so easy and so effectual a way or means to apply to ourselves the merits of Christ, and partake of the great treasures of divine grace. Thirdly,

The motives that lead us to this sacrament. Such are, the will of God, who only desires our sanctification; the many favours of God; the heinousness of sin; the shortness of life; the uncertainty of it; the fear of a severe judgment; the horror of eternity; the sharp pains of the next life for sinners, &c.

III. Implore the efficacious grace of God, by which you may come to know, detest, declare and correct your sins, by the infinite mercy of God, which so graciously expects and moves you to repentance.

IV. Call

IV. Call to mind your past sins, by some certain method whereby your memory may be helped. Consider wherein you have sinned against God, yourself, and against your neighbour, in thought, word, or deed. And then collect them, as short, as is convenient, letting alone general things, unnecessary things, and such as rather tend to excuse than to accuse: entirely, by explaining the kinds, the certain or probable number, and circumstances that may change the species of all those sins that trouble the conscience; and clearly, by plain and certain expressions, distinguishing all the certain sins from doubtful ones; matters of consequence from trifles, deliberate acts from surprize or inadvertence, &c.

V. Let your chief care and endeavour be, to have a true contrition of heart, that you be sorrowful for these present sins, and all the rest of your whole life for the love of God, &c. And that you make a constant and firm resolution, seriously to amend them all; and especially those, which of your own will you frequently fall into; and to take care of the occasions, and danger of falling; and to serve and obey God more exactly than before. And do all this with a filial hope, and confidence of the Fatherly mercy of God.

To this end, it will be very useful to you, to accustom yourself to use this short act of contrition, particularly before prayer; in the danger of sinning; when you have unhappily sinned; in temptation; before sleep, &c. and that with a serious sigh, O Jesus! I do love thee; and grieve at my heart that I ever offended thee.

The Lord's prayer applied to the parable of the prodigal son, and fitted for the use of penitents, for the raising pious affections of contrition, and sorrow for sin.

Our Father.

O Most loving Father! who providest for thy children, though unworthy, with greater affection and care than any father, nay, than any mother doth for the child of her body. Alas! to what a condition am I fallen, miserable that I am, by my own fault; by departing freely from such a Father; and making ill use of his grace,

grace, and all the gifts he so liberally gave me. Ah me! before I was cherished in the bosom, as it were, of my dearest Father, I was kept in his house, and fed at his table, as a son; and wanted for nothing; but now, I wander in a foreign country amongst foreigners and strangers, and am become a pilgrim, a banished man, hungry and naked.

I. Sanctified be thy Name.

For how many reasons ought I, and how many ways could I have sanctified, loved, and glorified thee, the Father of infinite majesty, power, wisdom, and goodness; having been first favoured with so many kindnesses, and furnished with so many helps. I am truly sorrowful that I have not done it. And from this moment I do, with my whole heart, most seriously desire to do it for ever.

II. Thy Kingdom come.

O! how foolishly have I chosen the tyranny of the world, the flesh, and the devil, before thy sweet yoke: and being now quite tired in the way of sin and perdition, how earnestly do I now pant after my Father's kingdom, a kingdom of thy grace and glory, where there is peace and joy in the holy spirit.

III. Thy Will be done.

Alas! how many evils hath my own perverse will brought upon me; which I have wickedly made use of against thy most holy will, and to my own punishment; whereas I ought to have used it so, as to deserve an increase of grace and glory. From this time and for ever, and in every thing, may thy holy will be done in me and by me, as it is done by the blessed in heaven.

IV. Give us this Day our daily Bread.

O most bountiful Father, who fillest thy elect with the plenty of thy house, from which I foolishly have departed! how many servants are there in my Father's house that have abundance of food, and I starve here with hunger. Alas! I was nourished with dainties and with the children's bread; and now I can hardly fill my empty belly with the husks of the swine. O that it were permitted me, if not as a son, at least as a servant, to be fed once again with the food of thy grace.

V. And

V. And forgive us our Debts as we forgive our Debtors.

Behold, prostrate before thee, O Father, I cry out, I have sinned against heaven and before thee: and am not worthy to be called thy son; make me as one of thy servants. I am grieved that I have at any time offended thee: pardon me, as I do, for thy sake, pardon all that have injured me.

VI. And lead us not into Temptation.

Thou wilt receive me again, O Father, into favour, and embrace me with the arms of charity; but thou knowest my weakness: I beseech thee, suffer me not again for ever to be separated from thee, and wander about in the desires of my own heart.

VII. But deliver us from Evil.

Preserve and deliver me, O God, from all the evils of this life, present and to come, so far as they are injurious to thy glory and my salvation; that without any impediment I may faithfully serve thee on earth, and happily enjoy thee in heaven, where all evil being excluded, thou wilt be all things to all, and the supreme good for ever to those that love thee. *Amen.*

Prayers before Sacramental Confession.

1. **O** Lord God, who dost enlighten every man that cometh into the world, I beseech thee, give me the light of thy grace, that I may truly know my sins, and may confess them with a true sorrow and contrition of heart, and that I may do a perfect penance for them, and hereafter correct and amend them, to thy honour and glory, and to the salvation of my soul. Through Jesus Christ our Lord, &c.

2. **O** My most loving God, ungrateful and ruined man that I am, I return to thee, after having been gone astray in forbidden paths: now I would make thee my friend, whom I myself have made to be my enemy. I am again become a criminal, and after so many falls before, I have again fallen. Alas! I have relapsed into the same

same faults, which I knew did very much displease thee, and wound myself.

I did know I ought to have avoided them, yet have not taken due care; and so I have offended thy Majesty, O God! And for what? A trifle, a mere vanity; for what else is all we hunt after?

I know, O Lord, that I ought to love thee above all things; I do acknowledge, that thy law and thy honour should be dearer to me than all created things; and yet so ill have I loved myself, that I have very often preferred my own reputation, my advantages, my desires, before thyself, thy law, and thy honour.

Ah! how carnal am I to this moment! And if I should deny it, my works speak it: the world is not only not dead to me, but lives in me in its full force. I am full of evil motions, filthy concupiscence, and desires, and an infinity of miseries; yet for all that, I am not humble, but am pleased to be esteemed and preferred before others.

My life is mere inconstancy; my external senses wander about at their pleasure without restraint. What strange and what filthy imaginations often seize my mind! O my God, how hard and immovable a rock I am, when I should do penance; how hasty and careless in my speech; how deaf to saving counsels; how eager after stories and trifles. Things that concern heaven and God are too strange and troublesome to me; but I easily catch at what brings profit or delight.

When I should go to prayer, I am altogether uneasy. When I go to table, I am all in pleasure. I am like a snail when I go to divine service; but I am swift as an eagle to go to sports or diversions. To good things I creep; to unlawful things I fly. I am extreme prompt to envy and suspicion; but unwilling to excuse another's imperfections. I am soft and gentle to myself, but hard and severe to others. No man does me an injury, but I presently think of requital and revenge.

The flames of concupiscence, thou, O Lord, knowest how nearly they touch me. Here I may, indeed, dissemble and conceal; but to thee, O Light of the world, all things are evident; and the secrets of the heart cannot be kept from thee. O how often have I promised, how many things have I purposed, and all have vanished into nothing.

I, there-

I, therefore, justly lament, that I have so often done things that are to be lamented: nay, I am grieved for this very thing, that I have no more grief, nor am sensible enough, as I ought to be of my own misery.

And though hitherto I have been very slow, to all virtues, and too quick, alas! and precipitate to vice; yet I resolve for the future not to be so. I will no more be what I was, I have said, now I begin. No one ever kept the way to heaven perfectly, but he that every day begins.

Therefore confiding in thy help, O Lord, I firmly resolve most diligently to avoid all my faults, and the occasions of sins. O! that this may be the change of the right hand of the Almighty.

My Lord and my God; O, create in me a chaste and clean heart, and renew in me, I beseech thee, a right spirit, that now at length I may seriously mend my life; that I may love thee with all my soul, and may persevere so doing to the end of my life. Through Jesus Christ our Lord. Amen.

3. **O** Most gracious and merciful Lord Jesus Christ, the only hope of the salvation of my soul, accept this my confession I am going to make; and give me, I beseech thee, contrition of heart, and tears to my eyes, that I may mourn day and night, all my sins and negligences, with humility and purity of spirit.

Let my prayer come into thy presence, O God, for if thou shouldest be angry against me, to whom should I fly for help, or who could pardon my iniquities? Remember me, O Lord, who didst call the woman of Canaan, and the publican to repentance, and didst receive Peter after his tears. O my Lord God receive my prayers. O good Jesus, the Saviour of the world, who didst submit to the death of the cross to save sinners, regard me, a miserable sinner, now calling upon thy name, and do not so observe my wickedness, as to forget thy own goodness; and though I have committed that for which thou mayest damn me, yet thou hast not lost that, by which thou art used to save.

Spare me therefore, who art my Saviour, and have pity on this sinful soul of mine. Loose my chains, heal my wounds, O Lord Jesus! It is thyself I desire, thee I seek, thee I would have; shew me thy face and I shall be saved.

Note,

Note, To excite your heart to contrition, it will be proper to use the following considerations.

1. As God is our chief good, so sin is our greatest evil. He made us for himself; and by sin, if it be mortal, we lose our God, we lose heaven, we lose ourselves for ever.

2. When fallen into a state of sin and endless misery, the goodness of God was so great to us, as to send his only Son for our redemption. O my dear Redeemer Jesus Christ, God and man! As man thou didst die upon the cross for me: and again, how often have I crucified thee by my sins?

3. Mortal sin is the greatest of all miseries; because it is a rebellion against the infinite goodness of God; the best of Fathers, and the best of friends. The good which is lost by it is infinite; being no less than God himself, and that sovereign bliss which the saints enjoy in heaven. The evil, which is incurred by any mortal sin, is also infinite, and greater than all other evils in the world put together; because it is a state of eternal damnation. Hence it is but reasonable, that I should grieve more for what is lost and gained by mortal sin, than if all the goods in the world, health, honour, life, and all things else had been lost. To die a thousand times is nothing, if compared with the loss of heaven, and the torments of hell.

4. Yet God is still willing to receive me into favour, and to wash me in the blood of the lamb; and to give me strength and grace to keep his commandments, if I will but cast myself at his feet; if I will but love him and serve him as faithfully, as I ought always to have done. Speak then my soul, can I refuse to be happy on such easy terms? Can I refuse to love infinite goodness?

In Contrition these Acts may be observed.

1. *An Act of Faith.* O God, I firmly believe all things which the Catholic Church teacheth, and this in particular, that it is an effect of thy infinite mercy to pardon sinners, and to restore them to life, through the merits and grace of Jesus Christ.

2. *Of*

2. *Of Hope.* O God, when I consider thy goodness and the blood of my dear Redeemer, I cannot, I will not despair, how weak and wicked soever I have been. In satisfaction for all my sins, I offer thee his most holy life, his bitter passion, and most ignominious death upon the cross. May his precious blood plead my cause. May his wounds cry out to thee for mercy, louder than my sins call for justice.

3. *Of Love.* O my God, there needs no other proof of thy goodness but this, that thou art content to let thyself be loved by so wicked, so false, so treacherous a heart as mine. Merciful God, from this moment take possession of my heart and soul for ever. May I rather die, than not love thee as I ought.

4. *Of Sorrow and Repentance.* I have sinned, O my God, I have sinned. I am truly ashamed, and sorry for it from my heart. I deserve no mercy; but cast me not off, from thy sight; that I may praise thee and love thee for ever.

5. *Of Resolution to amend.* This I cannot do of myself; but by the assistance of thy heavenly grace, I am fully resolved, O my God, to amend my life; to live hereafter in thy holy fear and service, and to avoid all dangerous occasions of offending thee. Strengthen me, O God; still more and more in this resolution, and make me faithful to thee to the end. Jesus, be to me a Jesus, and save me. May the blessed virgin and all the saints assist me by their prayers.

Concerning the Necessity of Grace, read seriously the Reflections following.

Reflections concerning Grace.

1. **W**E can never do any thing without the help of God. We cannot move a hand, open an eye, speak a word, or think, but by the assistance and concurrence of God; but this help, or concurrence, is not what we mean, when we speak of grace. Grace is a more noble and sublime help; it is supernatural; it is a gift distributed only as a gift, and that through the merits of Jesus Christ, our only redeemer. Without his grace we

may do actions ; but we cannot do good actions in order to salvation : no, not so much as intend to do them. For it is God that worketh in us both to will, and to do, of his good pleasure, *Philip. ii. 13.*

It is the grace of Jesus Christ which enlightens our understanding, and shews us what we are to do, to obey God. It is that, which makes us understand the instructions that are given us. It is that grace alone which cures the weakness of our will, giving it a delight and pleasure in good ; a desire to do it ; and a force to execute this desire. All our good motions come from grace ; it is that, that causes us to begin, pursue, and accomplish, without depriving us of our liberty, or free-will. On the contrary, it enlarges and augments our liberty, by diminishing our slavery, and making us triumph over our blindness and passions. For by the fall and corruption of our nature, we are fallen under their tyranny, and should so remain, if the grace of Jesus Christ did not deliver us. *God is my illumination. Psal. xxvi.*

3. We are in extreme want, as to our spiritual state. After having received a great many graces of God, we have still need for others. Though now we are delivered from the slavery of the devil, yet we shall soon fall again into it, unless other graces preserve us. And (which ought well to be observed) the grace which preserved us yesterday, is not that very same which preserves us to day ; and that which we hope for an hour hence, will be distinct from that before, and now present. Every light of a good thought, every spark of a pious affection, every motion to execute it, are so many different graces. And those of one time, are not the same as those of another time. The hatred that we have for sin to day, is not that we had yesterday ; and the desire that we now have to persevere in the Catholic faith, is another gift from that of yesterday. And the same we must say of the affection that we now have for charity, chastity, humility, patience, &c.

4. It is an error to think or act, as if we had in ourselves a spring, or well, from whence we could draw new graces when we pleased. For these graces are none of our goods, or possessions ; and though they are so necessary for us, they are not due to us. Every one of them

is the pure effect of the mercy of God; otherwise it were not a grace. We are all criminals born, and by nature, and nothing is due to malefactors but execution. They may beg for pardon, but they have no right to obtain it.

5. Ah Christian! See here an urgent cause for humility. Ever to depend upon a new grace, and which is not due to us; and after having received it, not to be able to hold it without another grace; and so from time to time. What a damp is here to our pride? If I had grace forty years before, I should not have it to day, if God did not give it me, even this day. To receive so many new graces, so many good thoughts, desires, affections, &c. makes us still more and more indebted to God. How great reason have we then, to fear to offend him, who only can give us grace, and that without any obligation? How great reason have we to pray humbly and constantly to obtain it? How great reason have we to make good use of it, when received? Christian, if you have grace, consider what you have to do. *That you receive not the grace of God in vain: 2 Cor. vi. v. 1.* For (as St. Augustin says,) That is a just punishment of sin, that a man should lose, what he would not use.

A Prayer for Grace.

OMnipotent and eternal God, give unto us an increase of faith, hope and charity, and to the end that we may obtain what thou hast promised, make us love that which thou dost command. Through Jesus Christ our Lord, &c.

Prayers after Sacramental Confession.

IBeseech thee, O Lord, by the merits of the ever blessed virgin Mary thy mother, and of all the saints to receive and accept this my humble confession; and whatever now or at any other time hath been wanting without my fault, let thy goodness and mercy supply; and according to that, vouchsafe more fully and perfectly to absolve me in heaven. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God for ever. *Amen.*

O Jesus, that art infinitely worthy of love! whence comes it, that I, who am a poor contemptible earth-

worm, an impure sinner, an ungrateful servant, a prodigal son, should find so great mercy from thy infinite Majesty, and so great love from thy immense charity, that thou shouldst look upon me with eyes of compassion, that have so often and so long run away from thee; and that thou shouldst bring me back from my wandering, raise me up from my fall, and admit me to a kiss of peace. Holy, holy, holy Lord God of Sabaoth. May all creatures acknowledge, love, and glorify thee in all things, and above all things, for thyself, for ever.

How hast thou multiplied thy mercy on me; thy charity, thy goodness to this very moment? I acknowledge, adore and embrace this bounty, and, with all possible affection, I give thanks for the same, and will give thanks for all eternity.

Alas! how little and imperfectly have I loved and glorified thee, that are worthy of infinite honour, love and service. Nay, moreover, how often have I offended thee. I acknowledge and detest my so great ingratitude towards thee, and from my soul I am sorry for the same, for thy own sake. Pardon and supply my defects, by thy abounding merits. From this moment I do embrace thee and thy holy will in all things, and will with all affection love thee for ever.

Grant that I may know, will, and do thy pleasure; and I implore by thy tears, sweat, and precious blood, that all men may do the same, as well as I.

Jesus! O God of my heart, give me grace to correct all my sins, to advance in all virtue, and to amend all my deeds. Grant that I may live in thee, die in thee, and be eternally with thee. Let me, I beseech thee, be entirely thine, and be thou entirely mine, by the prayers of the blessed virgin Mary, and of all thy saints.

And I beseech thee, O good Jesus, grant the same grace, indulgence and mercy to all those for whom thou hast vouchsafed to die; and for all those especially, for whom I am obliged or am accustomed to pray.

Give rest to the faithful departed, that being cleansed from their sins, and brought to joy, they may perfectly love, praise and glorify thee for ever.

Conserve, advance, and assist the just that are in grace, that they may serve thee in holiness and justice all the days

days of their life, and go on from virtue to virtue, till they come happily to see thee in the heavenly Sion.

Graciously look upon all sinners with the eyes of thy mercy, and convert them mercifully to know, fear and love thee, that being washed in thy blood, they may sing thy mercies now upon earth, and with the blessed in heaven for ever. *Amen.*

Some ordinary Means to correct our Vices.

1. **M**AKE, and often renew a serious and frequent resolution to avoid all sin, chiefly those you are apt to fall into.
2. In the morning make a protestation before God, against such temptations as most trouble you, and such faults as you most easily commit. Detest them, and declare them to be against your will, and that they shall be so.
3. Before every work or action of moment, renew a right intention, and a resolution to avoid faults; and a petition for grace, which may be done by some short sighs, if not with a practical meditation.
4. Observe carefully the design and end of whatever you are doing; and do seriously whatever you do.
5. Always, and in all things, apply the exercise of the presence of God; fetching frequent and affectionate sighs to God.
6. Regard Jesus Christ as a lively mirror and pattern of all perfection; and endeavour to imitate him, and stir up yourself with the name of Christian, which you bear.
7. In temptations run presently with a filial love and confidence to Jesus and his wounds. Renew your morning protestation against all suggestions and temptations; resign yourself entirely to God's protection; open your breast to your spiritual Father betimes: ask counsel, and follow it.
8. Renew your zeal of rooting out all sin, by a particular examination, and by the exercise of mortifications, &c.

SECTION IV.

FOR WEDNESDAY.

Of the Practice of Virtues, and the Doctrine of a good Life.

CHAPTER I.

A Colloquy between CHRIST and MAN, teaching how to live well.

I. *An Aspiration to the Way of Salvation.*

M A N.

O Eternal wisdom, my Lord and my God! how admirable is thy name through all the world! Thou hast created all things out of nothing by thy Almighty hand; and of thy immense bounty thou hast formed me, when I had no being, after thy own image; and after I was lost and ruined, thou hast redeemed me in thy blood, and gavest thy own precious life to death that I might recover life.

Thou hast imprinted the light of thy countenance upon me, to make me know thee to be my chief and supreme good, for which reason my soul pants after thee, as the stag after the fountains of water. O when, O how shall I appear before thy face! For in this desert, rude, and barren earth, and in this place of horror and vast solitude, I cannot find any certain and secure path.

Thou, therefore, O true light, that doth illuminate every one that comes into the world, do thou shine upon me, that sit in darkness and in the shade of death, to direct my feet into the way of peace and salvation. Tell me what I must do to obtain eternal life. Do thou, who teachest the way of God in truth, shew me the path in which I may walk and come to thee, who art my salvation and my life.

CHRIST.

CHRIST. It is with good reason that thou enquirest after the way which leads to life. *For there is a way which seems good to some men, but the end leads to death.* (Prov. xiv. 12.) *But the path is strait and narrow that leads to life, and but very few find it. But broad is the road that leads to perdition, and, alas! what vast numbers go in it.* The reason is, that in these turnings and cross ways, and windings, these men take no heed to enquire for the right way, nor to procure an expert guide that knows the way.

Hence it comes to pass, that the wicked walk in a circle, and find not the way of peace and truth; and so miserably perish. Therefore I will shew thee, O man, what is good, and what I thy Lord expect from thee, and that is, to do justice and judgment; to love mercy; and to walk carefully with thy God.

MAN. I know, O Lord, that man has not the skill to find his way, nor the power to walk and direct his own steps. Man is but a stranger and a pilgrim upon the earth; he knows not his end; and is ignorant of his entrance into the world, and of his exit out of it. Without thee we are as so many wandering sheep that have no shepherd. But, O thou good shepherd, do thou look after thy servant, and direct me in thy truth, and reach me; because thou art God my saviour: and see if the way of iniquity be in me, and lead me in the eternal path.

II. *Christ is the way of Life, by observing his Commands.*

CHRIST. Hast thou a mind to know the way? Behold then, I am the way, the truth, and the life. I am the way, in being thy example; the truth, in my promise; and life, in reward. He that follows me, walks not in darkness, but shall have the light of life. I have given thee an example, that thou mayest follow my steps, that as I have done, thou mayest do also. Look therefore into my life, and do according to the pattern that hath been shewn to thee in the mountain: to wit, learn of me; for I am meek and humble of heart; for I came not to do my own will; but the will of him that sent me: yea, I have been obedient to God the Father even unto death, the death of the cross. Go, therefore, O man, and do in
like

like manner ; be humble and obedient ; and if thou wilt enter into life, keep the commandments.

The first, and the greatest commandment, is, Thou shalt love the Lord thy God with all thy heart, &c. and thy neighbour as thyself. He that hath my commandments, and doth keep them, he is the man that loves me. For the proof of love, is the performance of thy duty.

MAN. Well then, O my Creator, extend thy right hand to the work of thy own hands, that I may not turn aside from thy commandments. I desire that my ways be directed to observe all thy justifications ; for my will is in the law of the Lord. But, alas ! miserable man that I am, I delight in the law, in my inward man ; but I perceive another law in my members, that contradicts the law of my mind ; so that I do not the good which I would do ; but the evil which I would not do, that I do. So inclined to evil are the senses of man, even from his youth ; and the body, which is corrupted, overcomes the mind. And how is it possible for me to love thee, as thou oughtest and commandest to be beloved, since the measure of loving thee, is to love thee beyond measure, because thou exceedest all measure ?

CHRIST. My commands are not grievous ; and much less are they impossible ; for my yoke is easy, and my burden light. If thou believest not me, the many thousands of my faithful that have adhered to me with their whole heart, may convince thee. Nay, boys and young virgins, frail both for sex and age, may confound thee. Behold how they are numbered among the children of God, and their inheritance is with the saints. They crucified their flesh with the desires thereof for love of me. They trampled under foot the world and all its allurements, and despised its threats and all kind of torments ; they bravely conquered Satan, and, with joy, embraced my yoke, and, with their whole heart, followed me ; and canst thou not do the same as these did ?

MAN. These were such as flew like clouds, but I, that am weak and lame, crawl upon the ground. Their virtue is strengthened above measure, so that I cannot arrive to it.

CHRIST. Consider therefore, O man ! (for I will argue with thee as a man, because of thy weakness) *Those who are wise to do evil, and rejoice when they have done it ;*
and

and those bullocks of Ephraim that are taught to love the threshing floor. (Osee 10. 11.) I mean the children of this world. Behold with what eagerness they run and sweat; how they torment themselves that they may heap to themselves a few goods of the earth, that will soon come to nothing! Why? And how comes it, that they should be stronger in their generation than the children of light? How comes it to pass, that they apply their members to serve iniquity to iniquity, and thou cannot apply thine to the service of justice, to sanctification? At least make a trial, and take a little pains, and thou wilt find much ease; thou wilt see how much easier it is to gain heaven than earth; and to please and serve me, than the world. Also thou wilt know the misery of those that walk in their own rugged paths, because pain, sorrow, and infelicity are in the ways of those that have not known the way of peace: but my ways are pleasant and easy. Why then dost thou love vanity, and seek after falsehood? Why dost thou tire thyself in the way of iniquity? How long wilt thou be corrupted in heart. O ye sons of men that have false balances! What will it advantage you to gain the whole world and lose your souls?

MAN. Whither shall I go from thee, O Lord! Thou hast the words of eternal life. Thy testimonies are become exceeding creditable. Blessed is the man whom thou, O Lord, wilt instruct, and teach him concerning thy law. Shew me thy ways, and inform me of thy paths. Lead me in the road of thy commandments, for that is my desire; but remove from me the way of iniquity.

CHRIST. Give ear to my words, for they are spirit and life; and I will teach thee profitable things. Blessed is the man that heareth me, and observeth my words. But all those men are foolish that have not the knowledge of God. Behold in a few and easy lessons I will instruct thee in the way thou must walk. I will lead thee in the paths of equity, where, when once thou art entered, thy steps shall not be streightened; and running, thou shalt meet with no impediment. Do but hear with diligence my words, and lay them up in thy heart; for if thou wilt observe my commandments they will preserve thee.

MAN. Speak, Lord, for thy servant hears. But give me

also an understanding, that I may learn thy commandments, and keep them with my whole heart: teach me to do thy will, for thou art my God; lest being a servant that knows his master's will, and not doing it, I be worthy to be beaten with many stripes.

III. *The Consideration of the End of our Creation.*

CHRIST. Before all things consider frequently and seriously with thyself the end of thy creation; for thou must know, that unless the end be known, the proper means to it cannot be regularly applied; therefore think for what end thou wert made a man, and formed to my image and similitude. For what end that noble gift of reason was given to thee, rather than to all other creatures. Why thou wert brought into the world, as unto a most spacious theatre. And finally, being redeemed by the many labours of my whole life, and my precious blood, why wert thou moreover furnished with so many sacraments, and so many guards of heavenly grace. For can it be thought, that I formed all the sons of men to no purpose? And to what end therefore have I added so many endowments of body and mind? Was it only that they should study to heap up riches? That they should seek for fame and glory? That they should make large and noble buildings, as if to live here for ever, or to join house to house, and field to field? That they should be employed about their farms and their cattle? That they should be clothed in purple and silks, and feast splendidly every day? That they should give their whole minds to pleasure, ease, plays, and mirth? That they should eat and drink, and spend their time in jollity, as if this were their lot and portion? Away with so impious a thought, so unworthy of my liberality! for I created and redeemed man for a much higher and nobler end.

MAN. Praise the Lord, O my soul! I will praise thee, O Lord, as long as I live. For what is man that thou art mindful of him? Or, why shouldst thou set thy heart upon him? Thou, who hast no manner of want of any thing, didst thou need any good from us, that thou createdst us? Or have we any thing, but what we received from thee? The world is thine and the fulness thereof: thou madest us for this only end, that thou mightest

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shew in us the abundant riches of thy bounty and glory. For since thy nature is supreme goodness, it desires nothing more than to communicate and extend itself. Who is sufficiently able to declare all the wonders of thy power, of thy wisdom, and of thy goodness? What can I return to the Lord for all that he has given me? Bless the Lord, O my soul, and forget not all his favours. May my tongue stick fast to my jaws, if I do not remember my Creator.

CHRIST. O that thou wouldest be wise, and get understanding, that thou mightest value, as thou oughtest, the benefit of thy creation, and the end for which thou wert made! Hear then, and know: I gave thee understanding, and set my eyes upon thee, that thou mightest not be as the horse, and the mule, who have no capacity to know God their Creator. I gave thee, I say, an intellect, that thou mightest acknowledge me thy God and thy Lord: I gave thee a will, that thou mightest love me, and desire only heavenly things: I gave thee a memory, that thou mightest always be mindful of me and my gifts. A tongue I gave thee, that thou mightest speak my praise: in fine, all thy senses, all the powers of thy body and soul were my gifts, that thou mightest employ them all to the glory of my name: and when thou hast performed this duty faithfully, then I myself will be thy reward; myself, I say, that am thy supreme good, whom, when thou possessest, thy utmost desire shall be satisfied. For a soul that is capable of the supreme good, can never be satiated and filled with any good, that is less than the supreme. Behold, O man! this is the end for which thou wert made. For this thou wert placed in this world, as a stranger and pilgrim, that having no fixed city here, thou mightest seek one in the future life. Therefore thou wert placed in this race-course, that running and striving courageously, thou mightest at length get the prize, and the crown of justice.

But O blind and unhappy men! who neither perceive nor understand these things, and therefore mind nothing less than that, for which they were created; and as if their souls were given them for nothing, they are solicitous only for the things present; and are wholly taken up with those things, that people, that know nothing of
God,

God, seek after: nay, that even beasts that have no knowledge of an end, covet. Thence it comes, that as beasts, they are putrified in their own dung: and being corrupted, and become abominable in their pleasures, they live, as if there were no God; nor any knowledge in the Most High: or as if there were one and the same death of man and beast; and the same state of both. So, rarely or never, do they think of heaven and heavenly rewards.

MAN. Truly, O Lord, thou hast imprinted the light of thy countenance upon us: for together with the light of reason, or the gift of understanding, thou hast stamped upon my soul the impressions of thy bounty, love, and grace. And hence thou hast caused joy in my heart; a joy coming from the consideration of so excellent a gift; and of the good things thou hast prepared for those that love thee, and make a good use of this gift. For thou art the part of my inheritance, and my joy. Thou art he, who wilt restore me my birthright. What have I in heaven but thyself, and what else do I covet on the earth; O God of my heart, and portion for ever.

IV. *A Right and Pure Intention.*

CHRIST. Now thou knowest the end of thy creation, which is my glory, take care, that in all thy actions thou design the same; and make that the scope and rule of all, that is, that thou direct all thy actions to the greater glory of my name. For the practice of a pure and right intention, is, as it were, an abridgment of all piety, and perfection. If thy eye be sincere and right, thy whole body will be enlightened. Remember therefore, that, whether thou eat or drink, or whatever else thou dost, do thou all to the glory of my name.

Behold! this labour is but little; but the fruit of it is immense; the seed is but small, but it will produce a prodigious large harvest. The art is easy, but such a one as will make gold of lead, or any other base metal; that is, it produces and augments the love of God, out of every work, though otherwise mean and useless.

O! how many are frustrated of the fruit of their labours, through the fault of a corrupt intention; who nevertheless flatter themselves, as people that have wrought justice, and please themselves in the multitude of their works;

works; which, notwithstanding, they do with little affection of my glory, or any true piety; but only, that they may be seen of men, or for some reward in this life, rather than the life to come.

Alas! How many things are there, which now are pleasant, but hereafter will be bitter: how many, which now glitter, then will be odious. For before me, a Judge that will render to all men according to their works, and principally according to the intention of their works; before me, I say, what will many of you produce worthy of praise and reward? Verily, I say to you, they have received their reward before; they have obtained what they sought for; that is, the glory of the world, a name of reputation, advantages of the flesh, wealth, favour, dignities; and what remains then for me to reward? For they that are led to do even works of piety, rather for their own honour, than out of a desire of my glory, and to please me; they serve themselves, the world, and the flesh, and not me. How dare they then challenge a reward from me?

See the vanity of these men, that consume themselves with a foolish and fruitless labour. They sow much, but reap little; they eat, but are not filled; they drink, but are not refreshed; and they receive rewards, but put them in bags that have holes. But thou, my servant, be thou more prudent, and take care lest thou also do many things; yet in effect do nothing; and lose all the fruit of thy labour. Why shouldest thou give thy gold, and have no bread? and thy silver, and have no food? How long wilt thou balance between two parties? If I be thy Lord God, follow me with all thy heart. But if there be any thing thou dost prefer, and lovest above me, why dost thou pretend to glory in my livery and name? Why dost thou usurp my badge? If thou art pleased to serve; to serve me is to reign: if thou seekest glory; it is a great glory to follow thy Lord: I will glorify those that follow me; but they that despise me shall be ever contemptible. If thou desirest a reward, ask it of me only; and of whom canst thou expect a greater? For the eye hath not seen, nor the ear heard, nor can the heart conceive, what things I have prepared for those that love me. O that thou wouldst often turn thy eye towards this recompense, and then no labour would be grievous to thee. For the
hope

hope of the reward is the comfort of the pains ; and behold, I myself, I will be thy exceeding great reward.

MAN. Thou art worthy, O Lord, to receive praise, and glory, and honour from every creature ; and why not therefore of me also, who am created after thy likeness, and redeemed at so dear a price by thee ? That I might glorify thee, my God, with heart and body. Who plants a tree and tastes not of the fruit ? It is thou, O Lord, hast formed me, and set me in this earth. Thou hast transplanted this vine, that is my soul out of Egypt, and hast placed me in this state, vocation, and quality that I am in ; far be it from me, that I should yield thee nothing but wild and sour grapes, when thou mightest expect from me sweet and good grapes.

O that my soul might be as a watered garden, abounding in good fruits, that is solid virtue. Far be from me useless flowers, that please only the eye, that is, false virtues, and works that are good only in appearance, and which soon wither as grass. Every spurious plant which the Father of truth hath not planted, but the father of vanity and pride, shall be torn up by the roots.

I wish, I say, to be like a tree planted by the fall of waters, which brings forth fruit in due season ; lest coming and finding no fruit of true piety in it, thou shouldst curse this fruitless tree, and command it to be cut down and cast into the fire.

My soul therefore sighs after thee, and my eyes look up to thee, who dwellest in the heavens. Far be it from me to resolve to turn my eyes towards the earth ; or to chuse to labour for this base dirt, rather than for thy honour and love, and the reward of heavenly life. I have no mind to hunt after vain glory, when eternal things are promised me. Thy apostle (*Phil. iii. 1.*) esteemed all things below, as dung, that he might gain thee ; and with good reason ; for what remains to us of them, when they are gone, but to be ashamed of them ? O ! the time will come when we shall wish to have laboured more seriously for thee, and not for vanity. Behold, O Lord, I offer my heart to thee, in an everlasting covenant, and dedicate to thee all my actions ; be thy name sanctified in me, and may it be blessed for ever.

CHRIST. Take care therefore thou lookest not after any other

other good. O man, seek thy own good. Other creatures have another good, but do thou search after thy own. None is good but God alone. What then canst thou want when thou possessest the supreme good? There are inferior goods, which are good for these and those. What is the beast's good, but to fill his belly, to live, to want nothing, &c. canst thou, that art co-heir of the Son of God, hunt after such a good as this? Canst thou rejoice that thou art a companion of the beasts? For shame! raise thy hope to him that is the good of all goods.

MAN. It is good for me to adhere to thee, O Lord, that art the supreme and sovereign good, and to place my hope in thee. I will voluntarily sacrifice to thee, and confess to thy name, O Lord, for that is good; for what have I else in heaven? And what else do I desire of thee on the earth?

CHRIST. However, I do not forbid thee to use the inferior goods, that is, the rest of my creatures, nor did I make them to no purpose. But know, that these things are to be used, loved; and sought after, no farther than they become helps and means to obtain thy chief end. Happy is he that can form an act of love of his Creator, out of every created thing; and that can from the creatures make himself a ladder to mount to heaven, which otherwise become a snare to the feet of the foolish.

MAN. I do look upon all these things, which thou, O Lord, madest for my use, to be beautiful and exceeding good; but how much art thou fairer, better, and more worthy of love, O thou Creator of all! If a particle or drop of good is so loved, how much more ought the fountain and immense ocean of goodness be loved! O that my soul did love thee above all things, and nothing else, but for thy sake.

V. The Practice of Mortification of one's self, or the Guard of the Heart and Senses.

CHRIST. Thy desire is good indeed, but it is in vain to aspire to love me, if thou dost not hate thyself. For the love of the flesh, and the love of God, can never be joined together. Therefore he that loves his soul shall lose it; but he that hates his soul in this world, shall preserve it to eternal life. Wherefore if thou livest according to the
flesh

flesh thou shalt die: but if by the spirit thou mortifiest the works of the flesh, thou shalt live. Without this saving hatred of thyself thou canst not be my disciple. Mortify therefore thy desires, thy senses and thy members upon earth, so as that thou dost not whatever thou wouldst do. In the first place keep thy heart with all imaginable care, for from thence proceeds life. I have committed to thee a very precious treasure, but thou carriest it shut up in an earthen vessel, more exposed to dangers than any glass, that is, the chest of thy heart, exposed to many spies and enemies, and which thou thyself often betrayest, when thou guardest not carefully thy senses, but exposhest them to evil.

Alas! How few are there who seriously look after their ways, that they offend not with their tongue; whereas no tongue can enumerate the mischiefs and the crimes of the tongue alone. But if a man thinks himself religious, and governs not his tongue, all his religion is vain. Dost thou not know by frequent experience, that a sense of my love and the sweetness of devotion is obtained by much labour; and yet the same is dissipated easily by a few vain and idle words. Observe of what moment it is to the advancement of piety, to regulate the tongue alone. But few think of this; though they have experimentally learnt, that much talking is not without sin: and that I, that am the eternal Verity, have said, that account must be given in the day of judgment, of every idle word.

Beside this, the guard of the other senses conduces much to make a man go forward and persevere in my love. O, how many souls have the eyes ruined! Eve, Dina, David, and many others are sad examples: and happy and wise is the man that avoids his own by others ruin. Turn therefore away thy eyes from beholding vanity; or rather, as Job did, make a covenant with thy eyes, by them not to let into thy heart any blind love, or any hurtful passion; for it is easier to keep it out, than being once let in, to turn it out.

Hedge in thy ears as with thorns, that they be not open to the beasts that tear the heart, as detractors, railers, or filthy talkers. When thou sittest down to eat, set a knife to thy throat, (*Prov. xxiii. 2.*) that is, bridle thy appetite, and cover not every dish, and take heed in eating thou dost not indulge the pleasure, rather than the necessity of nature,

nature, but rather spare something from thy appetite, to be distributed to me in my members, the poor.

Think with thyself what delicacies I left; what hardships I undertook for thy sake; and therefore do thou deny thyself many things that please the flesh, but hurt the spirit. And that thou mayest the more easily refrain from unlawful things, sometimes refrain thy appetite in things lawful; knowing that I have prepared much greater joys for them, who for my sake shall despise these various sensualities.

MAN. I am covered with shame, O Lord, when I see thee in labours from thy childhood, always embracing hardships and sufferings: and we, that are Christians in name, are so degenerated from thy example. What other thing in all thy life didst thou teach, (who for the joy that was set before thee, endured the cross, despising the shame) but to contemn pleasures, deny ourselves, take up our cross, and follow thee: for thou knewest how to refuse the evil and chuse the good, and thou chosest what was most uneasy and troublesome to the flesh. Therefore that is the best, the most profitable and fittest to be chosen.

But how few are there that herein follow thee. All men seek their own, that is, those things that are most pleasant; nor are we ashamed to be nice members under a head with thorns. We are thy disciples and servants, and we would be so thought. But how more readily do we listen to the world and the prince of it. Alas! how carefully do we put in practice the desires of the flesh. O Lord, all my desire is before thee, and my sighs are not hid from thee.

CHRIST. But henceforward do thou follow my steps and carry always in thy body the mortification of my cross. Chastise thy body, and bring it into servitude. Observe my chosen servants, men of virtue, how they hated their souls in this world, that they might guard them to eternal life; and that was to love them truly. O! if thou didst but understand that the world passes away and all its concupiscence; and that thy life vanishes like a shadow, or as a vapour that stays but a moment! What then wouldst thou wish thou hadst done? And what will remain to thee of all thy pleasures, but torment, trouble, and affliction of mind? O! how they will lament there to be

be deceived, when sorrow shall seize the end of their joy, who now delight in wicked things, and count it a pleasure to be among thorns (*Job xxx. 7.*). For in a man's latter end is the discovery of his works; and the vexation of his last hour will make him forget his greatest delights. O! if thou couldst but comprehend the bitterness which puts an end to their pleasures and joy, thou wouldst cry out, *Death is in the pot*, (*4 Kings, iv. 40.*) Death is in the pleasures of the flesh; nor wouldst thou eat of that, which, being once tasted, brings death: nor wouldst thou drink of that cup, whose wine now goes down pleasantly, but hereafter gnaws like an adder, and spreads its poison like a cockatrice; when all the sinners of the earth shall drink the dregs of my cup: for fire and brimstone, and the violence of storms shall be the portion of their cup.

Now, if a physician should order thee when sick to abstain from certain meats, though very grateful to thy palate, thou wouldst obey him out of love to thy life and health; how much more oughtest thou to obey me, for the sake of thy soul and eternal life? How long, therefore, like a child, wilt thou love folly, and, like a fool, covet that which is hurtful to thee?

MAN. Blessed be thou, O Lord, for ever, who givest me this counsel, that I should not hold out my hand to the cup of Babylon. Nay, my mind, for the future, refuses to take pleasure. I will be mindful of thee, O Jesus, and then I can never want delight; for delights are in thy right hand, and thy delight is to be with the sons of men.

Let other men therefore take the harp and the lute; let them eat deliciously, and be clothed delicately; let them wanton it upon their couches, and leave signs of joy every where; but I will delight in the Lord. This shall be my sole and principal pleasure, for thy sake, to take no other pleasure; that I may taste how sweet thou art, O Lord my God, which they cannot understand, that are not weaned from the milk, and taken from the breasts of earthly pleasure; for thou wilt not give manna from heaven, until the meats of Egypt are consumed. So impossible is it to be, at the same time, delighted in the highest and lowest of things.

In the mean time, I confess (for how should I dissemble before thee, who knowest my secrets) I am sensible how great is the force of pleasure, by which even the cedars of Libanus have been thrown down, and stars have, as it were, fallen from heaven. How then can I, poor weakling, presume of myself.

VI. The Distrust of ourselves, and the Care of frequent Prayer.

CHRIST. This is the first step to wisdom and salvation, to know how weak thou art, and that thou art not thyself capable, as of thy ownself, to think, much less to do any thing well, but that all thy sufficiency is from me.

Without me thou canst do nothing; as the branch cannot bear fruit of itself, unless it stay in the vine; so thou, unless thou remain in me; unless the hammer be moved by the workman's hand, and the pen by the fingers of the scribe, what can either of them do?

MAN. True it is, unless thou, O Lord, build the house, they labour in vain that go about to build it. In vain we endeavour to build a tower, who have not, of ourselves, the expences to finish it. Thou workest in all men, all things that appertain to salvation. Without thee I can do nothing, but I can do all things by thee, who givest me strength.

CHRIST. They, therefore, the sons of pride, are deservedly abandoned by me, who confide in their own force, and glory in the multitude of their riches; that being left to themselves, they may see how they are nothing, and can do nothing without me; and that I only am he, who give the virtue to will, to do, and to perfect to the end.

MAN. In thee, O Lord, we live, move, and have our being. Thou art, O good Jesus, my strength and my praise. Thou only art become my salvation. Therefore I will not hope in my bow, nor shall my sword preserve me; not our high hand, but the right hand of the Lord doth wonders.

CHRIST. Do not therefore be disquieted in mind, but make known to God thy requests in prayer. Lean not upon a reed, but lay all thy care upon thy beloved, and thou shalt see the change of the hand of the most High, who alone doth great wonders. Thou mayest have seen
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some who have made small progress in piety, and have fallen away from grace : know, that this happened by their confiding in themselves, and the neglect of prayer. Hence it is that I have minded thee (*Luke xviii. 1.*), and my apostle also (*1 Theff. v. 17.*) Ye ought always to pray, and without intermission, to pray, and not to faint. And though this seems hard to many, they know how easy it is, who, in the midst of business, study and discourse, are wont to elevate their minds to God without any trouble. For even once to lift up thy eyes to heaven, with an inward affection of the heart, is an ardent prayer, and most sweetly touches my heart. For it is the affection that is the original or fountain of these sort of prayers, such as sorrow for sin ; contempt of the vanities of the world ; a disgust of this present life ; a desire of the future ; thanksgiving for my infinite benefits ; admiration of the wonders of God ; trust in God ; zeal of God's honour ; and principally an ardent love of me ; by which the soul desireth to be united to her beloved.

But the fire of these holy passions is most of all kindled in meditation ; which is often to be stirred up with short and jaculatory desires ; and the matter or subject thereof, both the most necessary virtues, and even things that occur to the senses, can suggest : whence the man after my own heart said, (*Psal. xci. 5.*) *Thou hast delighted me, O Lord, in thy operation, and I will rejoice in the works of thy hands.* But all men cannot make such a good use of the creatures, but only those that discern between good and evil, for the simple man will not know, and the foolish will not understand these things. However do thou follow that prophet, and imitate him that sighed after me, very often, by short and ardent forms of prayer. Such are (that I may shew thee a few out of many.)

How magnificent are thy works, O Lord ! Thou hast made all things in wisdom ; the earth is filled with thy possession. O that my ways were directed to keep thy justifications ! Woe is me, that my habitation is prolonged ! Create in me a clean heart, O God.

As the hart pants after the fountains of water, so doth my soul desire thee, O God ! My soul thirsteth after thee.

Enlighten my eyes, lest I should ever sleep in death, lest my enemy should say, I have overcome him.

I will

I will love thee, O Lord, my strength: the Lord is my support, my refuge, and my deliverer.

The Lord governs me, and nothing shall be wanting to me; he hath placed me in the land of pasture.

Let the name of the Lord be praised.

One thing I have asked of the Lord, and that I will again require, that I may dwell in the house of the Lord, all the days of my life.

VII. The Exercise of the Presence of God.

CHRIST. By this practice thou wilt gain another point, which is no less useful to thy advancement in piety; and that is, to keep in thy heart a constant remembrance of me, and to do all thy actions, as a man that is conversant ever before my eyes.

Walk therefore before me, and be perfect; but if thou wilt do a wicked thing, seek out a place where I cannot see thee, and then do what thou wilt boldly. Art thou ignorant that I fill heaven and earth, and that all things are naked and open in my sight? For my eyes are brighter than the sun; and in all places they behold the good and evil. How comes it that many run headlong, like a horse or mule without a bridle, into all wickedness, and that without fear the sons of men commit evil? Why; it is because they do not think I am present with them, and they set not God before their eyes. But do thou think of God in all thy ways: think, I say, of me, and I will direct thy steps. Consider of what importance the presence of a good and grave man is, to keep one in the bounds of duty and modesty; see how cautiously and exactly thou wouldst act before him, and how carefully thou wouldst avoid to do any thing in his presence that were evil and indecent. And wouldst thou dare to do in my presence, what thou wouldst not dare in the presence of a man? Or dost thou respect more the eyes of a man, than thou dost those of God thy Lord, thy Judge, who has power to cast thy body and soul into eternal fire.

MAN. Whither can I go from thy spirit, and whither can I fly from thy presence, who art intimately present with me, and searchest my heart and my reins? But alas! Why do not I live like one that believes these things? O stupidity of my heart! I act, I live, I discourse, as if thou walked

walked about the bounds of heaven, and never considered my actions. I stand in fear of a man like myself, I that am a worm, respect him that is but a worm, and I tremble not before my God, the king of the universe, and judge of all the kings of the earth! Take pity of me, O Jesus, son of David. And what do I desire, but to see? I would see thee about me, nay, within me; for thou art not far from every one of us. May it never be hence forward, that God should not be always in my sight: be thou at my right hand, that I never be troubled. O! how great an obligation have I to live well and holy, who always and in all places am in the sight of my judge, that sees every thing.

VIII. The Order of our Life or Actions, and the Care of our Time.

CHRIST. Furthermore, take care to do all thy actions decently and in good order. For he that knows he has a great inspector, nay, a judge of his actions, takes great care not to anger him, by doing out of time and good order, what he is to do. What then wilt thou do, before me, that see all thou'doest? Therefore regulate thy actions in a certain order; and, if possible, set out every hour of the day, and think what is to be done in each of them, and do whatever thou doest in due time. Perhaps thou wonderest at this advice, as too nice and scrupulous; but know, that whatever is from God is regular. Art thou ignorant how great a lover I am of order who created all things in order, weight, and measure? (*Sapi. xi. 3, 21.*) But my enemy, Satan, is a hater of order, and a lover of confusion; as regarding that place, where no order, but an eternal horror doth inhabit. Whence it is his peculiar treachery, when thou art disposed for any pious action, to put into thy head something else to be done, or taken care of, that so he may draw thee from it. But to frustrate his artifice, mind what thou art about, and lay aside all other care, at least for that time. Do all things in due season, and apply thyself to business, as it requires. The most weighty and necessary affairs, such as regard my glory and thy salvation, deservedly challenge the best, and a just part of thy-time. Have a care of the preposterous custom of many who take the greatest care of the things
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that are of least concern ; who, having spent the best part of their time in worldly affairs and care of their bodies, reserve the worst for me. O how unjust is their esteem ! Hence it comes that confusion seizeth them, and they are unsteady, and tumble about as men drunk, and all their discretion is lost. Do not thou follow this example ; but dispose all thy actions with piety and prudence : and before all things seek the kingdom of God, and his justice ; and so doing thou wilt enjoy a great tranquillity of mind : for order is the cause of peace. It is order that makes thee know what, and when to do ; it corrects the unsteadiness of thy thoughts ; it advances and perfects what work soever thou hast begun ; it banisheth idleness, whilst the very revolution of time puts thee in mind of thy duty, and every hour calls for its proper business.

MAN. These things are just which thou, O Lord, counselest, and to me they are very acceptable ; but how can they be done ? Thou knowest, O Lord, how much time is spent even against my will in worldly concerns, in friends, visits, in discourses, and other necessities of life ; and thou seest, O Jesus, that this body of corruption depresses the mind, and this earthly habitation captivates the understanding, when it thinks of heavenly things.

CHRIST. This is a thing which extremely displeased me, to see so few, who know the value of time, which I give men in kindness, that they might do penance, advance in virtue, and acquire glory in heaven. Behold the acceptable time passes, never to be recalled, yet no man lays it to heart. The days of salvation pass away, and no man mourns, that the opportunities of doing well, which can never return again, are lost.

But do thou shun, as much as thou canst, those robbers of time (friends, discourses, and engagements that are of little use) and because the days are evil, redeem time to be given to thy better friends, to me and thy soul. And is this a great and troublesome thing that I demand ? Consider how much time is allowed for thy body, to eat, to sleep, to recreation, to discourse, to entertainments, &c. and wilt thou not give some to God, to thy soul, to eternity ? O how prodigal are men of their time, when they serve vanity ! How niggardly when they should apply themselves to piety, which deserves all their time !

Moreover,

Moreover, this I advise thee. Be not engaged in many things; for being intent to diverse things, thou canst not do all of them well. He that is least in business shall gain wisdom (*Ecc. xxxviii. 25.*) For the couch of thy heart is very narrow, and a short mantle cannot cover two, (*Isai. xxviii. 20.*) And some of the wise of this world have said, no one arrives to a good mind that is full of business. How then wilt thou arrive to true piety, that art overwhelmed in affairs? Dost thou see men of great business? O! couldst thou but look into their conscience, thou wouldest see how miserably they are torn, as if amongst thorns and briers; and how amidst so many cares and negociations, by little and little the spirit is extinguished, and the love of holy things imperceptibly, yea totally, lost; and so men fall to hardness of heart; and from that to aversion and hatred of piety; then into contempt and perdition. And what wonder is it, *Strangers eat up their strength, and they knew it not!* (*Osee vii. 9.*)

If thou wilt be wise at others cost, (which is the property of a truly wise man) sit at leisure, and see that I am thy God, and worthy to be respected above all things. Where is thy advantage, if despising me, thou art busied about many things, and dost get all the world with the loss of thy soul? But, be it supposed thou art called to labour, and cannot possibly be excused from business; it is not my will that thou shouldest neglect the affairs of thy calling. Therefore take heed to employ thyself only in such as are useful, honest, and necessary; and so doing thou wilt find, that instead of wanting time, time will want thee. Or, at least, often turn thy mind to its rest; and see to whom thou art most a debtor, surely to the Lord; who, above all others, is thy benefactor.

Therefore once a day, at least, go up with Moses into the mountain, and talk with me. Step aside, a while, out of the crowd, and go into thy closet, as a haven of rest, out of a storm, and having shut the door speak to me in secret; and there, as in a solitary place, I will speak to thy heart, what shall give thee peace. Behold, that pious heroine Judith had an oratory at the top of her house, whither she went every day with her maids to pray, (*Judith viii. 5.*) And dost thou think this was a prejudice to her councils, and her affairs? No, none of the
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men were so wise, and so fortunate ; none of the princes of the people did procure so much assistance and security to the whole country.

If, in this thy daily retreat, thou wouldest have some useful form, or exercise, which thou wilt easily gain when thou art become more familiar with me, and less engaged with men, consider, pray, and read. When thou prayest thou speakest to me ; when thou readest good books, I speak to thee ; and what can be more worthy, more useful, or more pleasant to a man ?

MAN. How small a thing is it, which thou, O Lord, requirest of me. Truly all the time of my life is due to thee only ; for there is not a moment but we enjoy thy blessings ; and therefore there should not pass a moment without praise and remembrance of thee. I wish I may perform what thou hast taught me, that all the day may pass by thy direction. O, that I might so apply myself to other things, as never to forget thee ; and that I might make the love of thy glory, and of the heavenly Jerusalem, the prime cause of my joy.

IX. A Guide of our Way, or a Spiritual Director.

CHRIST. But also beware that thou be not wise of thyself ; for then thou will soon stumble. Woe be to him that is alone ; for when he falls he has no body to help him up. Treat thy case with wise men. No man is so wise, but that he now and then needs the advice of wiser, (*Prov. i. 5.*) But he that hates to be rebuked is a fool, (*Prov. xii. 1.*)

Ah ! how many has self-love deceived ; how many are short-sighted in their own cause, who are too sharp sighted in other men's : behold David ; who was more holy, or more dear to me than he ? Yet afterwards he fell, and committed a grievous sin, yet reflected not, though at the same time he knew how to pass a severe sentence against him that forcibly took his neighbour's lamb, 2. (*Kings xii. 6.*) till he was plainly corrected by my servant Nathan. Moses also my servant, though I had spoke with him face to face, yet, for all that, he readily and usefully took the counsel of Jethro his father-in-law, though a heathen. So Paul heard, with humility, Ananias ; so the eunuch of queen Candaces, Philip ; so Cornelius the centurion, Peter.

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Do thou, therefore, get thyself a faithful guide, one that is not ignorant of the artifices of Satan; whom thou mayest consult in thy doubts; to whom thou mayest discover the secrets of thy heart; and whose direction thou mayest securely follow. But if he says true, but harsh things, rather than false, but pleasing things; do not hate him for that: for the blows of him that loves a man, are better than the treacherous kisses of a flatterer that hates him, (*Prov. xxvii. 6.*) Take care thou doest not imitate those that love iniquity, and hate their own souls; and so having itching ears, they seek for themselves soft teachers, and will not listen to truth. I say, beware thou doest not give credit to those who will say nothing to thee but what pleases; who say, peace, and there is no peace. Does not the surgeon destroy the patient, that he will not put to pain? So they that call thee a saint, deceive thee.

Consider therefore to whom thou dost commit thy soul. If thou wert in a journey, and that thou knewest not the way, and in a dark night, wouldest thou chuse a guide ignorant of the way? If thou hadest a dangerous disease, wouldest thou take an ignorant physician, or a tender one, that by sparing to pain thee, would ruin thee? Nay, a man does not willingly trust the cure of his horse, or his ox, but to an expert and an honest man; and dost thou think it is no great matter to whom thou dost intrust thy soul? Trust it not to him who knows not how to take care of his own. If the blind lead the blind, do not they both fall into the pit? And he that is evil to himself, to whom can he be good?

MAN. It is common to mankind to be deceived, and to mistake, I confess it, O Lord! I wish thou wouldest provide me a guide, who has a zeal of God, according to knowledge; and may be fit to instruct me in the spirit of gentleness, and meekness; and who seeks not his own honour, but that of Jesus Christ. One, I say, who, for the love of thee and his neighbour, may not spare me; that thou, O Lord, mayest spare us both. Let the just man correct me in mercy, and chide me; but let not the oil of a flatterer, anoint my head. And in him I shall not so much hear the man, as thyself, speaking in him. For, wheresoever truth is, it comes from thee, who art the eternal truth.

X. *The daily Examen of Conscience.*

CHRIST. There remains one thing, which if not daily and seriously performed, thy diligence in other things will appear fruitless : and this is a daily examination of thy conscience, which is of so great moment, that without it, there is no hope of the subsistence of a holy and spiritual life, or of a solid progress in virtue. For since the beginning of our salvation, is the knowledge of our sins, how can he think of the amendment of his life ; of contrition of heart ; or a serious advancement in piety ; who takes no heed so much as to know his faults ? How should he be solicitous to have the pardon and remission of his sins from me, who knows not in what he has offended ? How should he seek to be cured, who knows not that he has a disease ? Nay, who rather flatters himself, as if entirely sound, and pleases himself, as if a good man, and that had done no evil ; and says, I am rich and want nothing ; and in the mean time is ignorant, that he is miserable, poor, blind, and naked, (*Apocal. iii. 17.*) and wanting all things.

O man ! if thou didst see thy inside, thou wouldest be displeased at thyself, and thou wouldest please me ; but since thou knowest not thyself, thou pleasest thyself, and displeasest me. How many are there, that know many things, and know not themselves ? Whereas every thing is vanity, that is not useful to eternity. How many are there, who are busy about other men, and other things, and neglect themselves : but if thou be wise, O man ! whatever becomes of others, do thou set thy heart upon thy own ways, and take pity of thy own soul ; than which nothing in this life is dearer, or more precious to thee ; which if thou lovest, though thou gainest the whole world, what advantage is it to thee ?

MAN. Alas, O Lord ! in many things we do all of us offend ; but who knows his faults ? If we say indeed, we have no sin, we deceive ourselves, and the truth is not in us. Alas ! how great is the stupidity of our hearts that we examine not our ways, or try if our hearts condemn us not ; but having seared consciences, we dissemble our sins, as people that did justice, and have little concern for advancing in the way of the Lord.

CHRIST. If thou wouldest judge thyself, thou shouldest not be judged ; but because thou avoidest examining thy-

self thou dost incur the greater judgment. Henceforth therefore I admonish thee, that if thou dost in the day-time say any thing amiss, or rowl any evil in thy mind, (for out of the heart proceeds all evil deeds) when in thy chamber, alone, out of the crowd, and noise, and designing to go to sleep, then for those things be contrite, be sorry, and repent.

Oh! what ill measures do they take, who spend their whole day in business, cares, and noise; and at length, weary and drowsy, hurry to bed; so that it is a kind of slavery to them, to give even a moment to prayer, or discussion of their conscience. But what shall I say of them, who pass the whole day in eating, drinking, playing, jesting, and telling stories; and so like drunken Holoernes, or like beasts, lie down in their beds, buried in wine and sleep? Ah fools! what if this very night death should take you by the throat? Whither would your poor souls go? Would not the tree lie, where it falls? What if your sleep should be overtaken with a long and everlasting sleep? What then would these men of wealth find in their hands? What if these unhappy men, still drenched in their wine, were brought before the Judge? O how horrible would it be for such to fall into the hands of the living God! Consider this ye that forget God, lest he seize upon you, and none can deliver you.

MAN. O Lord! illuminate my eyes, that I may never sleep in death, lest my enemy say I have prevailed over him. I acknowledge that it becomes rather a beast than a man, so to close the day, and so to begin it, unmindful of God; without whom we cannot live, move, or subsist one moment. Give me the grace, that I never step into my bed, nor give sleep to my eyes, nor close once my eye-lids, till first I have examined the past day in the bitterness of my soul. And so, with a contrite and humble heart, which thou wilt not despise, I may lie down and repose in peace.

CHRIST. Do thus, O man, and thou shalt live. Seriously, I say, and severely, every day, but chiefly at night, examine thyself; call, as it were to the judgment seat, the thoughts, words, and deeds of the day past; recount how thou hast sinned by commission or omission; consider
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how thou hast put in practice the holy rules I have hitherto given thee; and wheresoever thou findest thou hast done amiss, condemn thyself; be sorry from thy heart, set thyself some penance, and resolve to do better the next day, and implore my grace to that end; but principally, and in the first place, render thanks for the blessings that day received; and finally, recommend thy body and soul to me, and then thou mayest sleep with security.

Otherwise it is certainly a great presumption, nay, a dangerous fool-hardiness, to go to sleep with a conscience laden with sin, and without being reconciled to me that am offended. Besides, if thou dost not make this examen every day (not carelessly, but diligently) thou wilt always stick in the same mire; the same vices will reign in thee, after many months, nay years; and will gather strength; and may so fortify themselves, that thou mayest not be able to overcome them, because thou didst not tear up by the roots, with the rake of discipline and daily examination, the thorns and briers, that this earth, subject to malediction, that is, thy corrupt nature, doth daily bring forth.

MAN. I will bless thee, O Lord, at all times, thy praise shall ever be in my mouth. Blessed art thou, O Lord, who hast taught me from my youth; and I pray thou wilt not leave me even to my decrepid old age. O that my ways may be directed to observe all those good lessons that I have heard now; lest the servant that knows his master's will and doth it not, become worthy of many chastisements.

CHAPTER II.

Steps to Perfection according to the Order of the Lord's Prayer.

I. *The Love, Presence, and Reverence of God.*

Our Father who art in Heaven.

THOU, O Lord, dwellest in heaven as on a throne of glory, but thou beholdest high things from far off, and dost observe our actions strictly; for thy eyes are brighter

brighter than the sun; so that from the seat of thy Majesty thou dost in all places view both the good and the bad; but thou dost regard thy beloved children with a particular favour and kindness. Give me, I beseech thee, what thou commandest, that I may love thee; that I may walk as in thy presence; and that I may fear thee also, not as a criminal doth his judge, but as a child doth his father; and that I endeavour to be perfect, as thou my heavenly Father art perfect.

II. A pure Intention and Zeal of the Glory of God.

Sanctified be thy Name.

I Desire only, and before all things, O good Jesus! that in thy name every knee may bow, and that I and all mankind, may do all things with a right and pure intention, to the greater glory of thy name: that thou, most holy Redeemer of the world, may be acknowledged and worshipped by all. Would to God, that our light also did so shine before men, that they, seeing our good conversation, might glorify thee our Father in heaven.

III. The Love and Desire of Heavenly Things.

Thy Kingdom come.

FOR we are here but strangers and pilgrims upon earth, but we were made after thy image; and what is more yet, redeemed by thy blood, that we might be partakers of thy kingdom, (for we have here no constant city, but we seek one which is to come.) That seeking and approving of things that are above, and not upon the earth, we may have our conversation in heaven. O, that we did first seek the kingdom of God, and its justice: for other things, thou, O Lord, dost make us secure. What then can there be in the world (which is wholly set on malice) that can so charm me, as to make me forget thy kingdom, where my desire shall be filled with good? What shall separate me from thee? May all the kingdoms of the world, and all their glory vanish. One day in thy kingdom is better to me, than a thousand any where else. Nay, all other kingdoms are vain, short, and fading: of thy kingdom only, there is no end.

IV. Re-

IV. Resignation and Conformity to the Will of God.

Thy Will be done in Earth, as it is in Heaven.

LET thy will be done every way by me, in me, and of me, both as to my body and soul, and all that is mine. All the angels, all the elements, the sea, the wind, and all creatures obey thy voice; how much more should I do thy will, that am but a worm of the earth, and thy servant: I wish that thy will were my chief, and only pleasure, as it is my true felicity to will what God willeth. For what have I in heaven, or what on the earth would I have, besides thyself, O God of my heart, and my portion for ever!

V. Moderation in the Use of the Creatures.

Give us this Day our daily Bread.

WE demand not that which serveth pleasure, but which sufficeth necessity. O Lord, the eyes of all things look up to thee, and thou givest them food in due time, and fillest every creature with thy benediction. Behold, I also throw upon thee all my care, for thou takest care of us. Give me only things necessary for my sustenance, and grant that having food and clothing I may be therewith content, and thankful to thee the giver of all things. Far be it from me to permit, that the abundance of thy gifts should beget in me luxury, surfeiting and idleness. Alas! how many, being made rich, fat, and great with thy fruits of corn, wine, and oil, abandon thee, O God, their Creator. But to me, godliness with content shall be gain enough.

VI. The Love of our Neighbour, though an Enemy.

And forgive us our Debts as we forgive our Debtors.

O How sweet, O Lord, is thy spirit! Is it thus thou teachest us to pray, as if the measure of thy grace and indulgence should depend upon our own manners? O new and admirable form of prayer! and at the same time a pledge of thy goodness! Behold, such as we are to our neighbours, such a one thou wilt be to us. Shall I there-
fore

fore be hard to pardon my neighbour, that I may render thee so to me? No, rather I will be slow to anger, and will not suffer the sun to go down upon my wrath. Far be it from me to be implacable, covetous of revenge, and mindful of an injury against my neighbour, for fear thou shouldst remember my former iniquities, and shouldst punish me in thy anger. And should I not forgive my neighbour a penny, that thou mayst forgive me many thousands of pounds?

VII. Fortitude (or Courage) in Temptations.

And lead us not into Temptation.

WHAT else is the life of man upon earth, but temptation? But suffer me not, O Lord, to be tempted above my strength. I can do nothing without thee; but with thee I can do all things, if thy grace strengthens me. Grant that I may prevent temptations of the flesh by mortification; and shunning the occasions; and that being strong in faith, I may resist that roaring lion, who goes about seeking whom to devour. Let me despise the censures of the world, and prefer eternal things before temporal ones. Turn thou, O Lord, all temptations unto my instruction, but let none turn to my destruction.

VIII. Confession of a Divine Providence.

But Deliver us from Evil.

BEhold! while we strive to attain virtue, many evils surround us on all sides; yet in all of them divine providence governs us. Thy prophet attests this, (*Amos iii. 6.*) *Is there evil in a city, which the Lord hath not made:* That is the evil of punishment, such as in war, famine, diseases, poverty, &c. And we beseech thee, that we turn not these into the evil of sin; for this would be the greatest of all evils. But no things are evil, if they separate us not from the supreme Good. And this is the effect of thy power, goodness, and wisdom, O Lord, to dispose these evils so, as that all things turn to good to them that love thee. For so great is thy power, that thou wouldst not permit any evil, if thou didst not extract from thence a greater good.

The Lord's Prayer, applied to the obtaining and exercising the three divine virtues, Faith, Hope, and Charity, and the moral virtues, Prudence, Justice, Fortitude, and Temperance.

Our Father who art in Heaven.

O Eternal Father! who hast prepared a habitation in heaven, and invisible blessings for thy children: but children they must be that are not degenerate; but such as have virtues and a behaviour worthy of such a Father, that is thyself. Grant that we may endeavour to be perfect, as thou, our Father, art perfect. For we are not able to be so, of ourselves, but all our sufficiency is from thee. Therefore in the name, and in the very words of thy most beloved Son, we beg those virtues and gifts, without which we cannot please thee, nor obtain thy kingdom.

I. FAITH.

Sanctified be thy Name.

Where God is worshipped with a true and living faith there his name is best sanctified. O Lord! I believe that thou art omnipotent, supremely wise, and above all others, good. True also and faithful in thy promises, nay, truth itself. Lord increase my faith, and help my unbelief, that I may honour thee by a sincere faith, and in truth.

Wonderful, O Lord! are thy works and thy judgments; but true and justified in themselves. And thy name is admirable over all the earth: and nothing is impossible to thee. Thy testimonies are exceeding creditable to me, and therefore holiness becomes thy house, that is the Church; for what can be more odious than to believe such things, and yet live in such practices as to deny in our actions, what we pretend in words to know? May this crime be none of mine; but rather let a living faith quicken me, that, with manners agreeable to my faith, I may glorify thy holy name for ever. For what good will the name of Christian do us, if our conversation be not Christian.

II. HOPE.

Thy Kingdom come.

Which was prepared for us from the beginning of the world; for of thy infinite love thou hast made us heirs of thy kingdom and co-heirs with Christ. Therefore I hope to see the good things of the Lord in the land of the living. For, O immense goodness! thou hast called me by so many ways, and wilt thou turn me off? Thou hast also invited me, and even drawn me to thee, and wilt thou suffer me to faint in the way? In thee, O Lord, I have hoped, I shall not be confounded for ever. This hope is laid up in my bosom. This hope strengthens my heart in all my troubles, so that I faint not in my miseries. For I believe my Redeemer liveth, and that he will fill me with joy with his countenance, when he shall bring me into his kingdom. O hope which maketh not ashamed! O how great a comfort in our labour, is the hope of such a reward!

III. CHARITY.

Thy Will be done.

O most sweet Father! inflame my heart with thy love, and then it will never be painful to do thy will, and obey thy commands. For nothing is hard, much less, impossible to him that loves; for love is strong, as death. O, that it may fill and govern my heart; for from thence such a conformity and union of wills will grow and be nourished between thee and me, that I shall approve or dislike whatever thou wilt or wilt not; and never after, shall my will rebel against thine; but my whole will shall be in thy law: and what can be a more evident sign of love and friendship? Is it not he that hath thy commandments and observes them, who truly loves thee? Without doubt our actions are the proof of our affection.

IV. TEMPERANCE.

Give us this Day our daily Bread.

As the body is maintained by food, so is the mind fed by temperance; nay, a sober and moderate diet is useful
both

both to soul and body. Therefore grant me the grace that I may restrain the use of things pleasant, that belong to my food, with the bridle of right reason, lest my heart be overloaded; and so the body, which is corrupted, should oppress the soul which should be meditating of heavenly things. And it is but reasonable, that I should pray for this daily food. For the bait of pleasure lurks under almost all creatures that we use, and becomes a snare to us every where.

V. JUSTICE.

And forgive us our Debts as we forgive our Debtors.

It is the property of justice to give to all what is their due. And what do we owe our neighbours, but mutually to love one another; that so we may bear each others burdens, and so fulfil thy law? In fine, that we do to our neighbour, what we would have done to us. It is also just, that we, that demand the remission from thee of a much greater debt (as it were ten thousand talents) should not deny the same to our neighbour, of a trifling sum. Give me therefore, O God, a zeal and love of this justice, lest, slighting it, I fall into the hands of thy justice. For if a man reserves anger against a man like himself, how can he hope for mercy from thee? Is it not just, that he should have the same measure he gives to others?

VI. FORTITUDE.

And lead us not into Temptation.

The life of man is exposed to many temptations; nay, it is nothing else, but a temptation. Therefore do thou, O Lord, fortify my heart, that I may not be drawn from thee by prosperity, nor so overcome by adversity, as to be separated from thee. For thou seest my force, how little I can resist. But thou art my strength, and my salvation, O Lord! Have mercy therefore upon me, for I am weak; and the strong ones have sought after my soul. O! how I desire, that he that is stronger than them, that is, thyself, who art strong and powerful in battles, would come to my assistance; and then

then my heart shall not be afraid, because thou art on my side; for if God be for us, who can be against us? For thou wilt not suffer us to be tempted above our strength, but wilt, with the temptation, make provision for us to overcome.

VII. PRUDENCE.

But deliver us from Evil.

He will easily escape from all evil, who is governed by prudence, which is the right rule of all that is to be done. Give me therefore, O Lord, this virtue, that whatever I do I may do prudently, and may, in all things, regard the end. For where prudence presides, even misfortunes produce good effects; and where prudence is wanting, other virtues become vices; and what is in itself good, turns to evil. Keep me therefore, that, as a blind man running headlong, I stumble not, and fall into mischief; but let my eye-lids look before my steps. Give me the simplicity of a dove, and the prudence of a serpent; that as he exposes his body to save his head, so I may suffer my body and my members to endure torments, rather than permit any damage to come to my soul; for that is the utmost of all evils.

A Litany of Christian Virtues collected out of the Scriptures.

LORD have mercy on us.
Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

O Christ hear us.

God the Father of heaven, have mercy on us.

God the Son redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity one God, have mercy on us.

Who

Who didst create our first parents in original justice,
Who didst regard Abel who offered sacrifice with a
pure affection of religion,
Who didst save Noah from the deluge, by the Ark,
Who didst make Abraham glorious in obedience and
faith,
Who didst promise to Isaac and his seed the benedic-
tion of all nations.
Who didst fortify Jacob with extraordinary patience
and hope in his adversity,
Who didst give Joseph a singular love of chastity and
purity,
Who hast declared Moses the meekest and most
faithful,
Who didst inspire him with an extraordinary charity
to his neighbours, and zeal of the salvation of
his brethren,
Who gavest to the sons of Levi a great zeal to vin-
dicate thy honour,
Who didst make Samuel a judge of thy people, a
lover of justice, and a hater of bribery,
Who didst qualify David, (a man after thy heart)
with justice, meekness, and piety,
Who didst adorn Solomon with admirable wisdom,
Who didst dignify Tobias with great patience, and
singular pity towards his neighbours,
Who didst honour Judith, a widow of singular chas-
tity and piety, with assurance in prayer, and with
extraordinary courage,
Who, through the fidelity of Esther and Mardocheus,
didst deliver thy people from destruction,
Who didst make Job, a rare example of patience,
Who didst arm Elias with a noble zeal,
Who didst adorn Daniel with the singular gifts of
abstinence, sobriety, and wisdom,
Who didst make the three young men go without
fear into the furnace of burning fire, for confes-
sing thy name, and to come out unhurt,
Who madeest the seven Macchabees and their mother
unshaken amidst their torments,
Who hast chosen the most holy and most spotless
virgin Mary, for the spouse, and mother of God,

Have mercy on us.

Who

Who didst adorn her with the singular privilege of
chastity, humility, obedience, and all other vir-
tues,

Who didst illuminate the three kings with an illus-
trious faith, to acknowledge God and man, in an
infant,

Who didst send John Baptist, of a wonderful auste-
rity of life and abstinence, to be a preacher of
repentance,

Who did make him undauntedly reprove the crime of
the wicked king, out of zeal and love of truth,

Jesus who didst commend the woman of Canaan for
her faith and perseverance in prayer,

Who didst approve, with a miraculous cure, the faith
of the centurion,

Who hast honoured the humility of the publican with
a singular commendation,

Who didst approve, by a miracle, the zeal of the
multitude, that for three days staid to hear thy
word,

Who didst in the day of Pentecost confirm the hearts
of thy apostles in thy love, by the fire of the
holy Spirit:

Be merciful to us, spare us, O Lord.

Be merciful to us, deliver us, O Lord.

That denying all impiety and worldly desires, we
may live soberly, justly and piously in this world,

That while we have time we may do good,

That we may always walk worthy of our vocation,

That we may bear with one another in charity,
careful to keep the unity of the spirit, in the
bond of peace,

That we may be doers of the word, and not hear-
ers only,

That having food and clothing, we may be con-
tented,

That we may owe nothing, but to love one another,

That we provide good things not only before God,
but also before all men,

That we may yield our bodies a living sacrifice, holy
and acceptable to God,

That we may never return evil for evil,

Have mercy on us.

We beseech thee to hear us.

That,

That, by good works, we may use our utmost diligence to make our vocation certain,
 That we never be weary of doing good,
 That we may always rejoice in the Lord,
 That before all things, we may seek not our own, but the will of Jesus Christ,
 That while we confess God with our words, we may never deny him with our actions,
 That whatever we do, whether in word or work, we may do all to the glory of God,
 That we may instruct those that are out of the way, in a spirit of gentleness and meekness,
 That we may do all things in charity,
 That we may bear each others burdens, and so fulfil the law of Christ,
 That we receive not the grace of God in vain,
 That regarding the conversation of the saints, we may imitate their faith and patience,
 That being the foldiers of God, we may not involve ourselves in the affairs of the world,
 That in all things we take upon us the shield of faith, by which we may quench the fiery darts of the devil,
 That we may so run the course of this life, that at last we may receive the prize,
 Lamb of God, that takest away the sins of the world, increase our faith.
 Lamb of God, that takest away the sins of the world, give us hope.
 Lamb of God, that takest away the sins of the world, kindle charity in us.
 Christ hear us.
 O Christ hear us.
 Lord have mercy on us.
 Christ have mercy on us.
 Lord have mercy on us.
 Our Father, &c.

We beseech thee to hear us.

Let us pray.

O God, who makest all things turn to the benefit of those that love thee, put into our hearts an inviolable desire of thy love; that the resolutions which, by thy

thy inspiration, we make, may, by no temptation, be changed.

O God, who dost resist the proud, and givest grace to the humble, grant us the virtue of true humility, of which thy only Son gave to the faithful a perfect example in himself; that by being puffed up we may not provoke thy anger; but rather, being submissive, we may obtain the gifts of thy grace.

O Lord, burn with the fire of thy holy Spirit, our reins and heart, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, who by the patience of thy only Son hast broke in pieces the pride of our ancient enemy, grant us, we beseech thee, so worthily to call to mind those things that he graciously suffered for us, that, by his example, we may with a quiet mind bear all adversity.

O God, who justifieth the wicked, and desireth not the death of a sinner, we humbly implore thy Majesty, that thou wilt favourably assist us thy servants who trust in thy mercy; and preserve us in thy protection, that running unweariedly in the course of virtue we may gain the prize, and by no temptations be ever separated from thee, through our Lord Jesus Christ, &c. *Amen.*

CHAPTER III.

Pious Exercises or acts of divers Virtues, of which you have several in the first section, Chap. IV. page 64.

I. *An Act of Contrition and Hatred of Sin.*

Decline from Evil, and do Good; search after Peace and maintain it. Psal. xxxiii. ver. 15.

Contrition is a grace, by which a man, from his heart, doth detest the sins he hath committed above all other things whatsoever; and that because they offend God; and therefore he firmly resolves to confess them, and to commit them no more; and withal hopes for pardon.

1. **O** My God, and my mercy! I bend the knees of my heart to thee, being truly contrite; and,
with

with the utmost grief of heart, I humbly accuse myself, and acknowledge my crime before thy Majesty ; confessing all my sins and wickedness committed during my whole life ; in pride, covetousness, luxury, gluttony, anger, envy, sloth, and in all other vices which flow from them ; because I have been (to my shame) too much inclined and disposed to them : for which I am extremely penitent, and grieve that I have sinned, for this reason only, because I have offended thee, O my God, who in thyself art supremely good, and to be honoured above all things ; nay, thou art goodness itself, charity itself, and majesty itself.

2. And for the great love which I owe to thee, and which I have for thee, my Lord ! I hate, detest and abominate sin, self-love, and the inordinate love of the creatures, and every thing else which may hinder me from being joined and united to thee by a holy love.

With all possible affection of my heart I say, it is my fault ! my fault ! my most grievous fault ! Whatsoever I have sinned in thought, word, and deed ; whether out of frailty, ignorance, or malice, against thee my neighbour or myself. I am sorry that I have sinned, and it grieves me, that, at this moment, I have not so great a horror of sin, nor so profound a sorrow for having sinned, nor so great a desire to mourn for my sins, as I would, and ought to have in proportion to my so great crimes.

3. And therefore, I offer thee, O most merciful Father, the pains of Jesus Christ thy Son, and my Redeemer, and also the sacrifice of his immaculate life, and that holy desire and zeal that brought him to an ignominious death, and a most bitter one, that he might destroy sin.

4. Ah ! most clement Jesus ! I prostrate myself at the feet of thy mercy, beseeching thee by that charity, which drew thee from heaven into the virgin's womb, that thou wilt apply to me the merits of thy most bitter passion, and thy most precious blood, which was shed for sinners of whom I am the chief : and that thou mayest thereby atone for all my defects, and pardon all my sins. Grant, I beseech thee, that all these for the future be far from me ; and since by my nature I cannot be totally free from sin, at least, O infinite bounty ! grant me the grace that I never commit a mortal sin. And, indeed, this is thy will,

will, thy desire, thy command. Give me what thou commandest, and then command what thou pleasest.

Next, grant me, O Lord, that, in the stead of my former vices, all kinds of virtue may be ingrafted in me; and may all this turn to thy glory now and for ever.
Amen.

II. An Act of Humility.

Whoever humbleth himself shall be exalted. Luke xiv.
ver. 18.

Humility is a virtue which doth restrain our appetite, that we do not immoderately extol ourselves above others.

1. **W**HEN I see thee, O my God! humbled so as to suffer an ignominious death for my sake, how can I, a poor worm of the earth, dare to exalt myself, and not rather hide myself under ground: when I know myself so proud and ungrateful, that if any creature upon earth had received of thee as many graces and favours, he would have served thee with more fervour and zeal, than I have done.

2. I am amazed, O my Lord! how thou canst endure my sight, since I have been so ungrateful a creature; and therefore unworthy I am to be thy servant, or that thou shouldst hear my prayers; unworthy of all grace and divine inspirations, nay, the most unworthy, because I do so little regard the light of thy grace; and therefore I have long since deserved to be cast out of thy presence, and to be left in my darkness and errors. Unworthy I am also, being so disobedient and obstinate, to live among the faithful, and in the house of thy servants; from whom, if I were treated according to my deserts, I should hear nothing but reproaches and rebukes. Nay, I might be forbid to converse with men, lest the corruption of my filthy ulcers and vices should corrupt any of them.

3. I admire, O Lord! thy inestimable goodness to me, that thou hast spared me till now, and hast not, long since, thrown me into the pit of hell, as my great ingratitude hath deserved. I acknowledge, that for my ingratitude, I am unworthy of that divine care, providence, and
love,

love, which thou vouchsafest to other creatures; and I am in a fright to see myself, as a thing more filthy, odious and abominable, than can be expressed. I beg thee, O eternal light, that I may more and more know myself, lest I should ever perversely extol myself above others.

Ah! my Lord, out of the abyfs of my misery I cry to thee, and implore the abyfs of thy mercy and goodness: grant me this grace, through the merits of Jesus Christ, our Lord and Saviour, &c. *Amen.*

III. An Act of Prayer to God.

Whatsoever you shall ask of my Father, in my name, he will give it you. John xv. ver. 16.

1. **M**OST bountiful God, and my Lord! although I am thine by creation, conservation, redemption, justification, and natural condition; yet I desire to be thine, by the most peculiar election and choice of my own free will; and therefore I will seek and demand grace from no other hand but thine, who art the fountain and origin of all good.

2. Nor ought I to desire, ask, or will any other thing of thee but what pleaseth thee best, and conduceth most to thy greater glory. And if it should happen that my will should desire any thing contrary to this, I do now abhor, detest and disown it, and beseech thy Majesty, that in such cases thou wilt not hear me. And therefore my first and chief petition, and which I ask with all the earnestness of my soul, is, that thy most perfect will be always fulfilled in me; and that my will be of no force, so that there be nothing remaining in me that is not thine.

But because my own will cannot be totally without action, I desire, that whithersoever it moves, it may not be moved alone, but may be always joined with thy will, O Lord! which is only holy and just. This, by thy grace, I desire, and this I resolve, and this I publish before the heavenly court.

3. Wherefore, O Lord, as oft as I petition for any thing from thee, I intend to ask for nothing, but through Jesus Christ, thy Son; and joining his most holy desires with mine, such as they are. Therefore, O most merciful Father!

Father! though mine do not, yet the most gracious desires of thy Son deserve to be heard; and so thou wilt do justice to him, mercy to me, honour and glory to thyself. Now, O my God! the will of thy dearest Son, desires and commands, that I should be meek and humble of heart, patient, bountiful, full of charity: he desires that I should live to thee, and die to myself. Grant, O bountiful Father, to thy Son, that this most holy and good desire of his be accomplished. And then thy own will be also fulfilled.

4. And though I can do no good of myself, give me an increase of faith, hope, and charity; humility of spirit, purity of heart, and all those virtues, gifts, and graces, which thou knowest are necessary for me; that so I may be more acceptable to thee, serve thee more exactly and faithfully, and love thee more perfectly.

5. Moreover with all the power of my soul I beg of thee a true contrition for my sins, and a full remission of them; and that hereafter I may choose to die a thousand times in my body, rather than to die once in my soul.

6. Thou art so good, O most sweet Lord! that I, who am but dust and ashes, have the confidence to request, not only whatever thou hast, but also whatever thou art thyself: even I, who am the meanest of thy servants, do implore, with all possible humility of mind, that I may enjoy thee and thee only; that I may live in thee, and that I may rest in thee, and not in any gift of thine, though it were the most excellent, noble, precious, and divine.

7. Enlighten my understanding to know three things; first, to know perfectly thy holy will, and to do it exactly; secondly, to know my own baseness, ingratitude, and unworthiness of any good; and, lastly, to have a perfect knowledge of thee; that thy love, O my God! may purely and sincerely more and more grow in me.

8. Finally, I beseech thee to accept my prayers, not as coming from me, but as inspired by thee; and join them to the prayers of thy Son, Jesus Christ; of his most holy mother, of the holy angels, and of thy Church triumphant and militant, to obtain all necessary graces and gifts both spiritual and corporal; both for myself and my neighbour, through Jesus Christ thy Son; from whom is derived and comes every meritorious work, and every holy will.

will. And may all this turn to the eternal honour and glory of the most beloved, adored, and glorious Trinity, through the same our Lord Jesus Christ, &c. *Amen.*

IV. An Act of Trust in God, in Dangers.

O Lord, our protector, look on me, and be my support, and my refuge. For I believe in thee, O Lord! I hope in thee, and I love thee with all my heart. O my God be not far from me, but regard to help me; and draw me with the cords of thy love, who am standing in a dangerous place, and am furrounded with pits and snares set for my soul, which thou hast purchased with thy precious blood.

O! who will give me the wings of a dove, that I might fly, and not faint, that so I might, by thy grace, follow thee my leader, and adhere to thee with my whole heart.

O Jesus, the poor man is abandoned to thee! O Father be thou to me, (that am an orphan) a tutor and a defender, and who can do nothing without thee. For thou art my God, my only hope, my protector, and my salvation. *Amen.*

V. An Act of Contempt of worldly Things.

O Eternal wisdom! O good master! Who hast taught us things that were hidden from the beginning of the world; grant that I may have the same sentiments with thee; that I may speak as thou dost, that I may call them blessed, whom thou hast so called, that is, the poor, the meek, the patient, the peace-makers; for they are thy holy and elect, and are eternally with thee.

Grant that I may esteem the world and its desires as thou dost. Doth it not entirely pass away, as a ship, as a flower, as a bird, as a river, as a smoke and vapour? Who are there, who from the beginning of the world, or for one age only, have remained in the same state, place, or country, where they now are? And where, shortly, will they be, who now are here? The former are passed away, and a tract of them is not to be found. And the latter

latter shall so pass away. Vanity of vanities and all is vanity. I know that thou only art truth and goodness, whom I love above all things; and for whom I despise all things. For will it advantage me, or any man, to gain the whole world, and lose his own soul?

Truly the eye is not satisfied with seeing, nor the ear with hearing, nor the soul with all the things of the world. Nor can my heart have repose in any thing, till it resteth in thee.

To what end then, should I seek these things, with which I can never be fully satisfied? And since thou hast said, unless a man renounceth all that he possesseth, he cannot be my disciple, behold, I abandon all things, and adhere to thee my God! who art all good. *Amen.*

VI. An Act of Patience.

O Most patient Jesus! I hear and see thee as it were here present, a man of sorrows, and acquainted with infirmity. I hear thee saying both by word and example, that in patience I should possess my soul: He that will come after me, let him take up his cross and follow me.

I therefore desire to take up my cross and follow thee. I know thou wilt not suffer me to be tempted beyond my strength, thou knowest my ability, and I know that peace and affliction, poverty and riches come from thee my God; nor is there any distress in a city which the Lord hath not made. But if we have received good things from thy hand, why shall we not support the contrary? I acknowledge therefore the hand of a Father that kindly chastiseth, and not that of a judge that in anger punisheth. But I implore this one thing, O most clement Father, consider man, thy frail and weak handy work, how little he can bear without falling down. Of himself he can scarce support any thing; but, if thy grace strengthens him, he can endure all things.

Therefore, give me strength, that I may be able to suffer, and to bear it. It is patience I desire. This is necessary for me; grant me this, and behold my heart is prepared; my heart is disposed, O God, to receive whatever shall be laid upon me. I will bear thy anger, O Lord,

Lord, because I have offended thee. I will esteem it a subject of joy when I fall into divers trials; and I will think of thee, most loving Jesus, who didst suffer such contradiction against thyself, for my sake; that my suffering may redound to the praise and glory of thy name, who endured so many and so great things for me. And, I hope, that this short and light affliction will bring me to glory in heaven. Through thy passion and merits, O Jesus, who, with the Father and the Holy Ghost livest and reignest, God everlasting. *Amen.*

VII. An Act of Peace and Tranquillity of Mind,

Which a good Man should often use.

For the Peace of God passeth all Understanding. (Philip. iv. ver. 7.)

O Lord Jesus! who art always present with me; I know that thy place is made in peace, and that thou only art our peace, our rest, and all our good. What therefore do I wish or hope besides thee? What do I fear, or seek but thee? Thou art my love! Thou art whom I fear!

O my Lord! I beseech thee do thou stay with me, and let my soul repose in thee, and be delighted in thee. For what can be compared to that peace which is in thee? Since it exceeds all understanding, and a secure and quiet mind, where thou dost dwell, is better than a continual feast.

Far be it from me, that I should be disturbed at any cross; that I should desire this thing, or vex at that, that is without thee, O Lord; for nothing can bring any good to me, if I want thy peace, and what can be wanting to me if I have thee that art all good? Why should I lose thee, O my chief good, (the peace of my soul, I say) for a little dross and a few thorns? Let the children of this world have what they please; I will rejoice, and be glad in God my Jesus: but do thou disperse the cloud of this vanity, and shew me the light of thy will; and then thou wilt cause thy peace, and calmness to fill and refresh

refresh my heart ; for if I had all things without thee, yet I should be nothing, and should have nothing by them all : besides I ought to renounce all, if I would be thy disciple. To what end then should I have all things, if I cannot have thee with them ? Is it that my heart might find rest in them ? But who is he that ever obtained this rest ? No, our heart is always unquiet, until it rest in thee alone ; for, being capable of the supreme good, whatsoever is less than thyself, can never fill or satisfy it.

This I know ; this I believe ; and this all past ages and creatures declare to me. I know too, that thy will is done, and ever will be : and which is more, my will too ; because I have often resigned it, as I do now resign it to thee, to whom I belong entirely, as do all things else. Wherefore I humbly beg, O eternal Wisdom, that thou never wilt do, or permit any thing to be done according to my foolish will, but let all things arrive to me according to thy word, and good pleasure.

Thy holy will is the most prosperous wind, which favouring us, we shall arrive through all the waves of this present life, safely to the port of salvation, and of a blessed eternity : Whither guide us, O Lord, through Jesus Christ, &c. Amen.

VIII. An A&t of the right Use of Wealth.

Read and understand this O ye rich men ; that the Woe be to you rich (Luke. vi. v. 24) may be changed into the Blessed are the poor in spirit ; Matth. v. v. 3.

O Most bountiful God ! whose is the whole world and all the fullness thereof ; who hast no need of any of our possessions, but dost plentifully distribute thy goods among us ; I here acknowledge to have received all my goods and riches of thy bountiful hand.

But are riches really goods, O good Jesus, thou eternal truth ? Tell me, I beseech thee : because that saying of thine wounds and disquiets me, *Woe be to you rich men ; because you have here your consolation* : And (Luke xvi. v. 23.) we are told that *The rich man had received his goods in this life, and afterwards was buried in hell.*

Is it for this that we pride ourselves in these goods, and call them happy that enjoy them ; while thou the eternal

truth

truth denounces a woe to them? Nay, thou sayest farther, (Matth. xix. v. 24.) *Verily I say to you, that a rich man shall hardly enter into the kingdom of heaven: and, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.*

Are these real truths? Yes, infallible ones; as being the words of eternal truth. How then can we call these things goods, and heap them up with such care and toil? Is it because they make them that possess them, good, and more acceptable to thee, the supreme Good? But I hear that thou hast not chosen the rich, but the poor of this world (Jam. ii. v. 5.); and again (Eccle. xi. v. 10.) *If you are rich, you will not be free from sin; and again (1. Timoth. vi. v. 10.) They that will be rich, fall into temptations, and the snares of the devil; and into many useless and mischievous desires, which draw men into destruction.*

But perhaps riches may be a help to us, to make us serve God better. But I hear again (Matth. vi. v. 24.) *Ye cannot serve God and mammon: and again (Eccle. x. v. 10.) Nothing is more wicked than to love money: and (Eccle. xxxi. v. 5.) Blessed is the man that hath not gone after wealth, nor trusted to treasures of money.* And thou hast declared (Matth. v. ver. 3.) *Blessed are the poor in spirit, for the kingdom of God is theirs.*

O voice of God that breaks down cedars; and that discovers things hidden: do I believe this O my God? Do I sincerely believe thee, O eternal truth? Woe be to me, miserable wretch! whom these inconstant goods that are lent me for a moment, bring into such danger; that, by means of them, I may be separated from thee, the supreme Good, and be drowned in destruction and the utmost of all evils.

What shall I do to thee, O thou guardian of men, who hast put me into so dangerous a state, and so slippery a place! What shall I do, that by temporal goods I lose not the eternal? Thou hast commanded, (Psal. lxi. v. 11.) *That if riches encrease, we should not set our heart upon them.* And that (Prov. iii. v. 9.) *I should honour thee with my substance, or rather with thine, for I brought nothing into the world, nor can I carry any thing out of it.*

I am thy steward ; but alas ! when thou comest to take account of thy servants, how shall I be found just ?

I am in straits on every side ; but behold, I know what I will do, rather than perish eternally. I will throw off all for thy sake, and thou wilt restore me much better things. The way is strait, and the gate narrow, but rather than be shut out from thee, I will most readily lay down all things, or rather I will lay them up with thee. For I know that thou art able to preserve what I depose with thee, who dost keep even thyself for me, O my God and my all. Thou hast said, O eternal truth, not to religious men only, and monks ; but to every Christian, *Unless a man shall renounce (at least in affection) all that he hath in possession, he cannot be thy disciple.*

I renounce therefore all things ; and most humbly beg of thee, by the bowels of thy mercy, that I may be thy disciple. O Lord, my salvation and my life ! thou dost not delight in the death of a sinner. Take from me then, the concupiscence of the eyes ; and accept this my desire, by which, in the affection of my soul, I renounce all things ; and am prepared to do it in effect, rather than to sin against thee ; and had rather be poor with Lazarus, than rich with the epicure.

Therefore I readily offer to thee my heart and all things that are mine, which are indeed all thine. Dispose of them as thou pleasest ; for if they are thine, as indeed they are, I am unjust if I usurp thy right. Be it so then : let men's violence, or the ruin of wars, or the malice of Satan, or the force of tempests, or any other chance take these things from me ; I will look only to thee, I will say patiently, and humbly with Job, *The Lord giveth and the Lord hath taken away, let his holy name be praised.* If a poor man demand any thing of me ; or rather thyself, by a poor man ; I will give him something freely ; for thou dost but demand thy own ; yet such is thy charity, that thou dost promise us for it a hundred fold. Shall I dare to distrust thee ? Or shall I let any one go from me mournful and empty ? No, never ; so I resolve, before thee, and all thy heavenly court.

Besides, whatever I shall know, by my own reason, or by prudent advice, or by thy inspiration, to be to thy greater glory (not mine) I am disposed to do it ; I quit now,
for

for thy sake, those things, in affection, which must be quitted once, at my death. Now I lose them willingly that they may be laid up with thee for thyself, and indeed for me. I willingly lose what must be lost. I now renounce all things, that I may be thy disciple.

If the world understand not this, whose custom it is to lay up treasures here, to join house to house, to advance their families, to live in splendor, to walk in great things, to seek a great name; I wish at least that I may be one among thy disciples, and one of thy faithful stewards, by thy grace; as being shortly to render an account of my stewardship, and to give thee an answer, when thou askest, why I gave not thy talents to use; nor can I deceive thee. I know what I should exact of my own servant; and I know what thou mayest demand from me. God forbid that I be a servant, that knows his master's will, and doth it not.

Therefore I render to thee myself, and all things that are mine, with all my heart. Behold I am now in affection poor; behold I have abandoned all things, and do follow thee. What then shall I have? Thyself, my God, and all good: thou art my part and my inheritance; and will not that content me? Nay, moreover thou givest here thyself to me, that is thy body and blood; and more than that, thou dost promise a hundred fold, which is life everlasting. I believe thee, because thou art truth itself; I believe thee because thou art the supreme Good; and canst not be overcome in kindness: for we render thee, but those things that are truly thine. O God of my heart! receive them, as I offer them with a sincere mind. But do thou, whensoever it shall please thee, receive me, though poor in worldly goods, yet rich in thy graces, into thy eternal tabernacle, through Jesus Christ, &c.

IX. An Act of Love of our Neighbour.

O My God! that art charity itself! I believe in thee; I hope in thee; and I love thee with my whole heart, and my neighbour for thee; for in this will all men know we are thy disciples, if we have a mutual love for one another.

Thou hast said (*Matth. xxii. v. 39.*) This is a commandment like to the greatest. For he that loveth his neighbour hath truly fulfilled the law; and he that loveth not, remaineth in death. Therefore from this moment for ever I will preserve this charity, and will be thy disciple. I will judge no body; I will vex no body, either by word, or deed: I will willingly give preference to others; I will love every body in thee; and will do to the lowest person, what thou, O most loving Jesus, hast commanded me to do.

Thou hast said (*John xiii. v. 34.*) *A new commandment I give you, that you love one another, as I have loved you.* Therefore since thou hast vouchsafed to lay down thy life for me; I ought, and by thy grace I desire, not only to expose my money and my goods, but my life, also for my brethren. Grant me, O Jesus! the grace, not to love in words only, but in fact, and in truth: that whatever I would wish that others should do to me, I may do to them, or rather to thee; for the measure I shall give to others, thou wilt give to me, and thou wilt give thyself to me; who art my hope, my salvation, and my refuge. *Amen.*

CHAPTER IV.

Exercises of Morning and Evening Devotion.

MORNING DEVOTIONS.

TO the end that you pass the whole day in justice and piety, it is of great moment to begin it well. Therefore in the morning when you awake, join the remembrance of God to the beginning of the day: and take care that God, and no other, have the first fruits of your thoughts and actions. You may safely hope that the day which begins with God, can never be an evil and unhappy one to us; for, from the fountain of good, what can come but good?

*An oblation to God, when we first awake in the morning ;
and last at night, when we lie down to sleep, that we may
begin and end with God.*

1. **O** Lord God Almighty, Father of our Lord Jesus Christ, my maker, into thy sacred hands I commend my soul and body this day [or this night] being sincerely and heartily sorry, that ever I offended thy divine Majesty ; and for the future I firmly resolve, by the assistance of thy grace, to obey thy most just and holy commands.

2. With a supreme reverence and respect I believe (without doubting or disputing) all the articles of faith, received and taught by thy holy Catholic, Apostolic, and Roman Church, in the unity of which faith I desire to die ; and for the confession of which faith, I resolve joyfully to sacrifice my life, and all that I have.

3. I humbly hope, that of thy mere mercy, thou wilt pardon all my sins, and give me grace to persevere unto death, in thy most just service and obedience.

4. And because thy hands have made me, I most earnestly beg the grace to love thy Majesty, with a most ardent, sincere and filial love, that I may love thee for thyself, and my neighbour for thee.

5. I want power, alas ! to express my humble thanks for thy infinite favours, both spiritual and temporal, bestowed upon me ; the least of which I can never deserve ; and for all which, I can render nothing but my most humble adoration and thanks.

6. Receive, O gracious God, this my poor oblation, and perfect, of thy bounty, its imperfection ; and to me a most miserable sinner give eternal life, of thy free grace. Through Jesus Christ our Lord, &c.

Observe here in this short prayer the several acts of,
1. Contrition, 2. of Faith, 3. of Hope, 4. of Charity,
5. of Thanksgiving, 6. and of Petition.

A Morning Prayer.

1. Give thanks. 2. Offer your heart. 3. Dispose of the works of the day. 4. Avoid sin. 5. Beg assistance.

I. An Act of Thanksgiving.

O Eternal God ! I praise thy holy name, and from the bottom of my heart I render thee most humble thanks

thanks for having created me to thy image, and redeemed me with the precious blood of thy Son; and for having besides innumerable other favours, graciously preserved me to this time; and keeping me this night from many evils and dangers, brought me safe to the beginning of this day. What shall I return to thee, O Lord, for these and all other favours thou hast given me?

II. *The Oblation of yourself.*

Behold, O Lord, I freely offer to thee, all that I have, from whom all that I have did flow. I offer purely, to the greater glory of thy name, my body, my soul, and all their faculties and powers, all the thoughts, words, and actions of this day, that in all these thy blessed name may be praised and glorified for ever; and this in union with all the works which our Saviour, in his most perfect charity, did do upon earth, for our salvation; that out of the abundant merits of thy only begotten Son, in whom thou art well pleased, my infirmity may be helped and my defects supplied.

III. *The Ordering of your Actions.*

But what would thou have me to do, to please thee? I know, O Lord, that we must render to thee a strict account of our whole life, and of our time, when thou comest to call thy servants to account; and hence it is that I have a just apprehension of all my works, knowing that thou wilt not spare the guilty: but not knowing at what hour thou wilt come and cite me to give account of my stewardship. And what if it should be to-day? Therefore, since by thy providence I live in this state, *N.* or office, *N.* I will by thy grace, more diligently apply myself to the employments and works that suit with my vocation, and endeavour to do all things as I ought and in good order.

And since thou commandest me to seek first the kingdom of God, I will be cautious not to engage too far in the business and cares of this life; lest I want time for the greatest of all business, which is the care of my eternal salvation. For I know it is a folly to pursue and to gain all things and lose thee my only supreme Good. My
soul

soul shall rather seek thee before all things, and in all things, O my God and my all.

IV. The flying from Sin.

I wish, O Lord, that my steps may this day be directed to keep thy commandments, for I have no mind to walk in the ways of sinners, troublesome ways, wherein there is nothing but hurt and misfortune: for though at first they seem pleasant, yet their end leads to death. I have sworn and resolved to keep the judgments of thy justice; and have said, I will guard my ways that I offend not with my tongue. I will turn away my eyes from beholding vanity; and I wish I may keep my heart under a strict guard. I know such and such *N.* occasions have often been prejudicial to me; and shall I dare run this day into the same danger? No, I will not do it, for very love of thee, whom alone my soul desires to please, to serve, and adhere to.

V. A Petition for Grace.

But, O God! to what purpose is it to desire these things, unless thou givest me ability to perform them? Man proposes in vain, unless thy grace dispose him. Thou knowest my weakness, and that I am poor and miserable, and able to do nothing without thee; no, not so much as to think; but all my sufficiency is from thee. Arise therefore, O Lord, to help me, and, by thy efficacious grace, give me strength, that I may happily perform the good I have a will to do.

And O most holy mother of God, virgin, and my patroness, take thou the care of thy suppliant and shew thyself a mother. And thou likewise, O my angel guardian, who, by the command of the divine goodness, hast taken upon thee the care of me. And ye, O holy saints, my beloved patrons, faithfully assist me your client, this day, and direct me in the way of salvation. Intercede, I beseech you, with God, by your prayers and merits, that, under the conduct of his grace, I may so live this day, that I may live, rejoice, and praise God with you for ever.

Amen.

A Prayer

A Prayer of St. Thomas of Aquin.

ALmighty and most merciful God! grant me, I beseech thee, ardently to desire those things which are acceptable to thee, prudently to search after them, truly to know them, and perfectly to accomplish them, to the glory and praise of thy holy name.

Dispose the course of my life; and what thou requirest of me to do, grant me to know it; and give me the grace to put it in execution as I ought to do; and as is most conducing to my salvation.

Let my way to thee be secure, straight, and perfect, I beseech thee, that I may not sin either in prosperity, or adversity; that in the one I be not puffed up, nor dejected in the other. In prosperity let me render thee thanks; in adversity let me have patience. Let me rejoice, or be sorry for nothing, but either that which moves me forward to thee, or draws me back from thee. Let me not covet to please, nor fear to displease any, but thyself.

Grant I may do all things in charity; and esteem that as useless that doth not relate to thy honour. Make me to do all my actions, not out of custom, but so as to offer them to thee with devotion.

May all transitory things become contemptible to me, for thy sake; and let all that belongs to thee be dear to me; but thou, my God, above all things. Let all pains taken for thee be my delight; and all repose, that is not in thee, be troublesome and unpleasant to me.

O most sweet Lord! grant me frequently and fervently to direct my heart to thee; and with sorrow, and a resolution of amendment to atone for my faults.

Make me, O my God, humble without dissimulation; cheerful without disorder; sober without dejection; grave without dullness; quick without levity; true without fraud; fearful without despair; hoping in thee without presumption; chaste without corruption; obedient without contradiction; patient without murmuring; correcting my neighbour without passion; and disposed to edify him both by words and example without pride. O most dear Jesus! give me a watchful heart, which no curious thoughts may turn from thee; a steady heart, which no
base

base affection may draw to the earth; a stout heart, which no affliction may make faint; a free heart, which no violent passion may captivate; and a sincere heart, which no selfish intention may turn aside.

O most gracious God! grant me an understanding to know thee; a diligence to seek thee; a wisdom to find thee; a conversation to please thee; a perseverance quietly and faithfully to expect thee; and a confidence happily to enjoy thee. Grant me by repentance to share in thy sufferings; and let me so use thy gifts in this life, by this grace, that at length I may obtain thy joys in glory, who with the Father and the Holy Ghost livest and reignest God everlasting. *Amen.*

At the End of Morning and Evening Prayers use this Blessing, signing yourself with the Cross.

May the power of the Father ✠ protect me: the wisdom of the Son ✠ direct me: the virtue of the Holy Ghost ✠ illuminate me: and may the blessing of the omnipotent God, the Father, and the Son, and the Holy Ghost, be with me, and always dwell in my heart, now and for ever. *Amen.*

Evening Devotions.

AT night when you retire, in order to go to bed, take heed of being unmindful of God, by whose favour you have lived all this day and all your life past; and perhaps you may not live till the next morning, unless now you procure the favour of God. The very bed you are going into, and in which you lay your naked body, as in a grave, doth in some sort put you in mind of death: and what is sleep itself but the brother and image of death? That man is too audacious, who having offended God, dares trust himself to a night's sleep, without having reconciled himself to God. You ought so to dispose yourself to sleep, as if a man should whisper in your ear, and say, This night your soul shall be taken away from you. And therefore remember to pray with the prophet (Psal. xii. v. 4.) *Enlighten my eyes, that I never sleep unto death; lest my enemy at length should say, I have prevailed over him.*

The five Points of Evening Exercise.

1. Give thanks to God.
2. Ask the light of grace.
3. Discuss your conscience.
4. Beg for pardon.
5. Resolve amendment.

I. *Thanksgiving.*

O Infinite Goodness! I render thee humble thanks from the bottom of my heart for all thy benefits so liberally bestowed upon me, an unworthy wretch, both this day, and all the days of my life, may I, and all thy elect both in heaven and on earth, and all thy other creatures, render thee praise and glory for ever.

II. *A Petition for Light.*

O eternal Wisdom! alas! we all offend in many things. But who knows his offences? Do thou, O true light, illuminate my darkness, that I may know what is wanting to me. Thou knowest all the secrets of my heart; and confiderest all my steps; grant me therefore to confess to thee in the bitterness of my soul, whatsoever I have this day offended against thee, in thought, word or deed.

III. *A Discussion of Conscience.*

[Here examine your conscience, and run over the passages of the whole day: consider where you have been, with whom you have conversed, what you have thought, spoken, and done: but remember to make your examen with regard to your condition, office, or calling; and so you easily discover what you have sinned in, either by omission, or commission. Also seriously consider how you advance in such a virtue *N.* most necessary for you; and how in the rooting out of such a vice *N.* which gives you the most trouble, &c.]

O God the searcher of hearts and reins, unhappy man that I am, I have sinned this day against heaven and in thy sight; and how can I hide it from thee, who didst foresee all my ways; and knewest my thoughts at a distance? What shall I do to thee, O thou guardian of men? Alas! O Lord! I have sinned; and my crimes are not hidden from thee. And if I pass sentence on myself, my conscience accuseth me, chiefly in these things, &c.

IV. *A*

IV. A Petition for Pardon.

O Father of mercies ! who dost not delight in the death of a sinner, look upon me according to the multitude of thy mercies. I cast all the sins of this day and of my whole life into the abyss of thy eternal charity, wherewith thou hast loyed us. I am sorry from my heart that I have been so unthankful for so many benefits, and have so often offended thee, my God, and my supreme Good. I beseech thee, by the death, and the love of thy Son Jesus Christ, spare me a miserable creature ; and mercifully forgive me whatsoever I have sinned against thee, my neighbour, and myself, this day or at any other time.

V. A Resolution to amend.

O most powerful God, without whose presence there is nothing in man ! In thy presence, and before thy heavenly court, I resolve firmly, to follow more exactly the rule of thy holy will ; to correct my manners ; to attend more closely to the duties of my calling, and to avoid all sins, and the dangers or occasions of them.

But though I do indeed resolve these things, yet, without thee, I cannot effect them : therefore as thou, my God, hast given me the will, so give me the power, and the full effect. Give but what thou commandest ; and command what thou plearest : that I may live soberly, justly, and piously in this world ; and, in the world to come, for ever praise thee with thy saints.

Receive, O Lord, this my desire, as incense, in thy sight ; and despise not this evening sacrifice of my prayer for thy infinite mercy. And you, O holy saints, and principally O virgin Mother, and thou my angel guardian who never cease to praise God, even while I sleep and am silent, take care of me and commend me to God, that I may be protected from the snares of my enemies, who, while we sleep, are ever upon the watch, and ready to do mischief. May God be my protector, and no adversity can hurt me.

O Lord God increase in us faith, hope, and charity. root out entirely all sin, vice, disorder, infidelity, errors, and new opinions. Correct the mistaken ; convert the unbelieving ; gather, into the unity of thy Church,
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the schismatics, and shew them the light of thy grace. Preserve, from all adversity of body and soul, the pastors, bishops, and governours of thy Church, and all Christian princes and powers.

Convert all sinners to true repentance. Preserve the just in goodness, and confirm their thoughts, words, and deeds. Have mercy upon all men, O Lord! and strengthen in thy service all that are consecrated to thee. Cherish the labourers; comfort the sorrowful; cure the sick; supply necessities to those that want; restore travellers to their country; and, to those that are in dangers at sea, grant a happy and safe port. Give joy to those that are in travail; and set loose the captives. Forgive those that have been my companions in sin, or whom I have caused to sin. Render a hundred fold to those whom I have injured, scandalized, or defrauded. Direct in the way to salvation all my relations, friends, benefactors; all that pray for me, or desire I should pray for them. Hear them in whatever affliction they call upon thee. Give our enemies and us a constant charity: and let there be in all of us, patience, goodness, and mercy; and may all envy, anger and bitterness be removed far from us.

Moreover, O merciful Father! have mercy upon all the souls of those that sleep in Christ; and particularly of my relations, friends, and benefactors. Give them eternal rest, O Lord! and let everlasting light shine upon them.

Eternal Father! by the life and death of thy most beloved Son, and by the bowels of thy mercy, I beseech thee, grant that I may persevere in goodness, and die in thy grace.

O good Jesus! I beseech thee by the love of thy eternal Father, and by thy last words upon the cross, with which thou didst commend thy spirit to thy Father, receive my spirit, at the end of my life.

O God the Holy Ghost, have mercy upon me, and strengthen me always with thy holy inspiration, and most especially in the hour of my death.

Holy Trinity, one God! have mercy upon me, now and in the hour of my death, *Amen.*

An hourly Aspiration.

O God of infinite mercy! I am sorry, for very love of thee, that I ever offended thee. I love thee with all my heart; I adore, and praise thee, by the ardour of the charity and the infinite merits of thy most beloved Son, and love of the Holy Ghost; with the desire and fervour of the blessed virgin Mary, and of all thy elect; and I beseech thee to give me a continual increase of thy love, by preventing and directing all my actions to thy glory.

The End of the fourth Section of the Practice of Virtue, and the Doctrine of a good Life.

S E C T I O N V.

FOR THURSDAY.

Of the Manner of Holy Communicating, and Hearing Mass.

CHAPTER I.

A Colloquy between CHRIST and MAN, of Holy Communion.

I. *An Exhortation to Communicate.*

CHRIST.

C OME unto me all ye that are weary, and heavy laden, and I will refresh you. For I am the good pastor, who have laid down my life for my sheep, and do feed them with the most precious food of life, which is, with my own body and blood; for I have made a great feast, to shew the riches, and the power of my kingdom. Come therefore, and eat my bread, and drink my wine, which I have prepared for you; for my delight

light is to be with the children of men. I desire to make you all partakers of my grace and glory, that is, of all my good things, by the right and title of true and faithful friendship. And therefore I came into this world, and became man, and underwent so many troubles, pains, and death itself; and with great earnestness did desire to eat this pasch with my disciples.

But that I might leave you a perpetual memorial of this my so great love, and a pledge of your future glory, I have given myself. Behold! I have given you my whole self: in my birth, for a companion; at my table, for your food; at my death, for your redemption; and in my kingdom, for your reward. And what could I give you that is greater, or more excellent?

MAN. Truly, O Lord, thou art sweet, meek, and exceeding merciful. Oh! how admirable is thy name in the whole world! But what is man, that thou dost visit, and so highly dignify him? Is not every living man dust, ashes, and vanity itself? And yet thou qualifyest him so, as to cast thy eyes upon him, to go unto him, and make thy habitation with him. What shall I return to the Lord, for all that he hath given me? Thou, O Lord, art rich towards all men, and powerful over all things, and all things are thine: but I am poor and needy, and thou wantest nothing that I have. Besides, if I should give thee all my substance, nay, if I should offer myself, what can be worthy of so great favours as thine are?

CHRIST. Offer to God the sacrifice of praise, and pay thy vows to the Most High. It is a most acceptable sacrifice to my Father, and agreeable to me, The oblation and reception of my body and blood. Do this reverently and frequently in commemoration of me. To this end I have ordained these mysteries to remain in my Church, that thou shouldest with a faithful memory acknowledge my love, and the benefit of thy redemption. I know thou hast nothing else to repay me; but cannot thou render me a thankful mind, and an acknowledgment of so great a bounty? Yes, thou canst, but in nothing more acceptable, than in the holy and frequent use of this mystery. *Have a care, lest thou be reckoned among the unthankful and unworthy guests, and so be shut out from my feast, (Luke xiv. 24.)*

MAN.

MAN. How great is the multitude of thy sweetness, O Lord, which thou hast eminently shewn to those that fear thee! Who, to shew thy goodness towards the children of men, hast replenished the hungry with good things, even with the delicious bread that thou hast given from heaven. How sweet are thy words to my mouth, with which thou so kindly inviteest me to come to thee. But, alas! who am I, that I should eat bread at thy table, O King! great above all kings, all the days of my life?

II. The Dignity and Excellence of this august Sacrament.

CHRIST. This is what I would have thee most diligently to consider, lest, perhaps, thou shouldst think this but a small favour, which I have done for my faithful servants, and so become indifferent, and disgust this food as if it were of the smallest importance; and so I should come to vomit thee out of my mouth. O! how happy wert thou, my Christian, if thou knewest thy own happiness, who art put into a place of so rich a pasture, and who hast the liberty to enjoy so great a blessing, and so noble a banquet! And principally, blessed is the priest, whom, with a singular privilege of honour, I have chosen out of the people; that he may stand before me, as a friend, or an intimate counsellor, at my table, and take food from thence, and dispense it to my other faithful. To him is permitted, what is denied to angels, (and that for no merit of his) that is, to consecrate, with his holy mouth, the Lord of majesty, by his admirable, reverend, and truly divine office; and as if God were called from his throne of glory, to place him present on the altar; (God obeying the voice of a man) and to touch him with his hands, and distribute him to others. The heavens are astonished at this, and the angels, amazed, reverence this mystery; while they see him below them, whom above them they ever adore. And can man dare to approach with a remiss, impure, and disturbed mind? And he who often is fed with the food of angels, can still desire the husks of hogs!

MAN. Great indeed is the dignity of man, but greater that of a priest, and also great is the obligation of both, without doubt, to live conformable to such a dignity. But, alas! O Lord, I see, and am grieved at those that turn out of the right way! And I myself, how do I offend
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in many things! Thy eyes see my imperfection. And I see another law in my members, repugnant to the law of my mind, and making me a captive to the law of sin; so that the good which I would, I do not; and the evil which I would not, that I do.

III. *The Utility and Necessity of this most holy Sacrament.*

CHRIST. Behold, to this end, I offer thee my grace and assistance; nay, in this sacrament I give thee myself, who am the fountain of grace, and the author of all good. I know that without me thou canst do nothing. But behold, I am the living bread that came down from heaven; that bread which comforts the heart of man; which, if thou often and reverently receivest, thou wilt soon see the change of the right hand of the Most High; for then thy soul shall be filled, as with choice and fat food; and will become strong to execute the works of virtue; and in the power of this food, thou mayest walk through the desert of this world, to the mountain of God. And what enemy can he fear, who has me for his assistant, and intimately present with him? He may say boldly with my apostle, *If God be for us, who can be against us? And I can do all things through him that strengthens me.* Or, with the man after my own heart, *If I walk in the midst of the shadow of death, I will fear no evils, because thou art with me.*

MAN. To thee, O Lord, be eternal praise and glory, because thou hast prepared a table in my sight, against those that trouble me. And I wish that, henceforth I may gather strength from it to fight against my enemies. But how comes it, that I hitherto make no advance; and that my strength is grown weaker in my poverty? Why have I fallen into temptations and troubles? Is it because I have slighted thy table, and forgot to eat my bread; and so my strength has decayed for want? Or is it because I have presumed often times to approach, not so worthily and reverently as I ought!

CHRIST. Thou hast found the reason, O man! For as the life of man must be supported by food, which may constantly repair what the natural heat doth consume; so the vigour of the spirit must frequently be repaired by food, lest
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it be, by degrees, totally destroyed by the heat of concupiscence. If thou askest, what food that is? *Behold my flesh is meat indeed, and my blood is drink indeed*: This is the daily bread, the bread that descended from heaven, of which, did the faithful more frequently and more worthily partake, they would go from my table like lions, breathing out fire, dreadful to their enemies, and even to the devil himself. Certainly there is no surer defence against the fiery darts of that most wicked one, and also against the temptations of the flesh, against which thou hast daily a conflict, and little victory; for the lusts of the flesh are easily quenched with the waters drawn from thy Saviour's fountains with joy: from my fountains, I say, which in this sacrament I have opened to all, and the wine which brings forth virgins, which is here drank: for I alone do satisfy the hungry and the empty with good things, and with delicacies that never decay. I do give him bread that hath in it all that can delight. And what good can be wanting to him, to whom the author and fountain of all good shall vouchsafe to come? *Come then, my dear ones, and eat my bread, and drink the wine that I have prepared for you, and be filled.*

IV. *The frequent Coming to the Sacred Mysteries.*

MAN. But, O Lord, I perceive that it is a hard saying to many, and all do not comprehend it; for passing by those that walk in darkness, and believe not the word of truth, saying, How can this man give us his flesh to eat? I find here and there, many others, that easily allow the arguments, which persuade to communicate seldom.

CHRIST. I know how the senses of man are disposed to evil. Upon what poor and frivolous grounds do they suffer themselves to be stopt, and drawn away from my worship and service, who otherwise, with too great eagerness, catch at every occasion to serve the world, the flesh, and their pleasures? O! how easily they give credit to the devil when he persuades them to take their pleasure, and invites to eat the forbidden fruit, and falsely promises them a kind of divinity: but they refuse to give credit to, and obey me, who offer them my flesh for their food, and invite and kindly persuade them to come eat it, and those that do eat it, I assure they shall partake of the divine nature,

ture, and become immortal. Thus they will not believe me, though I am the way, the truth, and the life.

But now, at least, observe the cheat of this Pharaoh, who, envying my honour, will not let my people go to sacrifice to me in the desert, but in the middle of Egypt employs them in works of clay, bricks, and straw; (what else are these earthly things, silver, gold, riches, honours and cares of this world) that so they may not be at leisure to serve me: and yet how prompt and unwearied are men to those labours, of which they eat nothing but the bread of sorrow; who, with much less pains, might eat the bread that has all delight in it, and all sweetness of taste.

Heretofore my faithful did not so; but walked with a sincere heart, full of love and zeal; they were constant in the communication of breaking bread, and prayers. And thus in the daily use of this sacrament, the primitive Church increased in number and strength; so that, out of earnest desire of this sacrament, they readily despised all other things, and would not be drawn away by any threats or torments.

Call to mind, O Christian, the first age of the Church, when the heart and mind of the believers were perfectly one: admire their zeal and love. Behold, the greater was their contempt of earthly things, the greater was their care of my worship and honour. But where is that zeal now? That abundance of the spirit, that peace and joy in the Holy Ghost? Alas! how is the gold tarnished, and its fine colour changed!

How long, ye sons of men, will ye be heavy hearted? Why do you so delight in vanity, and seek a lie? Why do you leave the tree of life? Why do you abandon the fountain of living water, and seek for yourselves broken cisterns that can hold no water? Certainly if you knew the gift of God, and who it is that invites you, and offers you himself for your food, you would with great haste run to him; nor would there be any need to force you to come to this great feast, and these nuptials. But these things now-a-days, are hid from the wise and prudent of this age, which relish not the things that are of God. Yet some few poor in spirit know these things, who find more delight in one of these divine feasts than in all the joys of this world.

MAN. I am ashamed, O Lord, and confounded in my mind, as often as I hear and think of these things. When I look on the manners of the first Christians, and those of our times, alas, how great is the difference! But despise us not, O Lord our Saviour, but make us such as thou wouldst have us be. Quicken the slothful, illuminate the blind, raise up the lame, and compel the loiterers to come in, that thy table may be filled: teach me to do thy will, because I am thy servant, that I may voluntarily sacrifice to thee; and confess to thy name, O Lord! That as the deer pants after the fountains of water, so may my soul desire and even faint after thy courts, O Lord! For why should I not, of my own accord, come, nay, run! that I might draw water out of the fountains of my Saviour? Why not of my own will enter unto the altar of God; to the God that makes joyful my youth?

V. The Impediments of frequent Communion.

CHRIST. Do thou always cut off, with the sword of zeal and love, the obstacle which thou seest detain others. But principally abridge and moderate thy affairs, so as not to engage in too much business, and cares of the world, which, like so many thorns, do wound the mind; and have a care not to embarrass thyself with encumbrances of different natures. For to what end dost thou so miserably, and so diversly harass and disturb thy heart, which may enjoy a far more happy life in being engaged only in one business and design? Why art thou troubled about many things, when only one is necessary, and that too most acceptable to me, which is the care of thy soul; and that thou neglectest? Is not the soul more worth than the body? But where is the advantage if thou gaineest all things, and lose thy soul? Nothing is more disagreeable to me, than to hear these expressions: I have purchased an estate; I have bought teams of oxen; I have married a wife, and therefore I cannot come. Is it not such like men, that I so severely, and openly condemned, (*Luke. xiv. 24.*) Think with thyself, is it reasonable that I should be slighted, for such trifling things?

MAN. I confess, O Lord! it is a most detestable thing, that I for such things as are of no worth, and of no duration, should quit thee and thy table; which with such delicacy,

delicacy, and such bounty, thou hast prepared, not for thyself, not for angels, but for men! Yet thou thyself knowest how very hard a thing it is for a man, amidst so many affairs, public and private, so many cares, and pressing wants of this life, to have his mind so recollected and disposed as becomes the participation of such sublime and divine mysteries.

CHRIST. For that very reason make thou the more haste to me, by whose order and providence all things are disposed. For by how much more difficult are thy affairs, and the more prudence is necessary to effect them; so much the more thou oughtest to run to the tabernacle, and take advice with God; there thou hast the fountain of all wisdom; the angel of great instruction. If therefore thou wantest wisdom, ask it of me, and it shall be given thee. O didst thou but know how many make mere cobwebs, and labour to no purpose! How many affairs prove unlucky to many, because they ask not counsel from the mouth of the Lord! It is in vain to rise before day light, to go to thy work, and thy traffic, unless I, that am the Sun of Justice, enlighten thy undertaking.

MAN. It is true, O Lord, the thoughts of mortals are full of fears, and all our designs uncertain. From henceforth therefore thou shalt be both my light, and my guide; and thy commands shall be my resolution; and therefore with Moses I will run often to the tabernacle to ask counsel of God.

VI. *Whether we ought to abstain from the holy Communion for the Censures and Talk of Men?*

CHRIST. There are also many persons, that come not often to the communion, for fear of men's censures; but thou knowest that only the supreme Judge is to be feared, as he, who has the power to cast into hell; thou, I say, that desirest to please me, why shouldst thou depend on men's judgment, rather than on mine? Are not all men liars? And am not I the truth? Do thou therefore, before all things, study to please and obey me.

But if thou dost covet to please man, thou canst not be my servant. Yet, if, for living piously, and doing my will, thou art persecuted and slandered, thou oughtest rather to rejoice than to grieve, that thou art counted worthy

thy to suffer persecution for my sake : for that is the property of a Christian. However do thou comfort thyself in a good conscience. The day will come when myself, the Supreme Judge, will discover all the secret intentions of hearts, and will condemn those unjust judges. Then shall they be confounded with horrible fear, and thou shalt stand with great assurance, if thou now standest with patience : for to him that overcomes I will give a hidden manna, and a new name.

MAN. Grant, O Lord, that I may count it a trifle to be judged by man, or human censures ; because there will come a great day that will make known all things. May my care be to please thee only ; and my only fear to incur thy displeasure.

But can it be acceptable to thee, that I should presume often to approach to thee, that am conscious of my own unworthiness, and thy greatness. As also what great reverence is due to so sublime mysteries ? Ought I not rather to fear, lest such a familiarity should breed contempt ? This is the opinion of many. And perhaps I shall do, with greater piety and reverence, and with more profit and devotion, that which I do seldom.

*VII. Whether it be good to Communicate seldom, under Pre-
tence of Humility and Reverence ?*

CHRIST. O thou that art faithful to me (though in this not very faithful) let me persuade thee no longer to call evil good, nor cover thy slothfulness and indifference under the cloak of virtue, deceiving thyself ; for it is impossible to deceive my eyes, that are brighter than the sun. Can thy coming seldom, the prolonging time, or deferring from day to day, be a disposition to make thee more worthy of my table ? Behold, I know what is in man, and know all the secrets of his heart. But thy conscience is my witness, which I see plainly, how well prepared thou comest to me after a long delay : I will convince thee and set before thy face, that it is an impious piety, and an irreligious reverence, which sets the vizard of godliness upon laziness ; and with a pretended respect counterfeits a zeal of religion. But iniquity lies to itself. Is the sick man so much nearer to his health, the longer he shuns the physician ? Is the man the warmer, the farther

ther he gets from the fire. I am thy physician, who have borne all thy infirmities. I am he that came to bring fire to the earth ; and to what other end, but that it should warm and inflame thy heart. But I will farther convince thee, O man ! that thou mayest know how strangely thou art deceived. The sacrament of my body and blood confers grace ; unless the receiver, on his part, doth lay an impediment. Dost thou not grant this ? Therefore the oftener thou dost communicate, the more grace thou receivest : but as grace increaseth, so faith, hope, charity, devotion, reverence, purity, and all the other virtues encrease, which illuminate the understanding, excite the will, and purify the heart. And is not this the apparel ; this the nuptial garment that I expect, in order to come worthily to my table ?

Thou seest therefore how one communion disposeth to another ; so that to-morrow he comes admirably disposed, that brings with him the effect and fruit of this days communion. Nor hast thou reason to fear contempt from hence, or on this account. It is true, among men, familiar conversation breeds contempt, because by frequent conversation the faults, imperfections, and vices of men are more observed. But the oftener and more constantly thou art associated with me, the more and the greater perfections thou wilt find in me, and consequently thou wilt shew me the greater honour and reverence.

But this is too plain to need proof ; though the father of lies persuades the contrary ; and prevails with many, that having little concern for my glory, and their own salvation, walk in the desires of their own heart. Hence it is, that knowing a stricter guard of themselves, and a continual reverence ought to be the companions of frequent communion, they who hate discipline choose rather to quit frequent communion, than their evil customs ; that so without check, or restraint, they may go more freely after their own wicked desires. For they count it a kind of liberty to be quit from communion and Mass ; whereas my service is a kingdom : but if on some solemn festival, or some day of obligation, they communicate, or go to Mass, so long they will practise piety, as they are performing their duty ; and that done they take to their former custom and manners, as a dog to his vomit, and the sow to her wallowing in mire. Hear, O heavens !
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and listen, O earth ! for I call you to be my witnesses, since men, to whom I have given understanding, will not hear my complaint. I have nourished and bred up children, and they have despised me ; the ox knows his owner, and the ass his master's crib ; but Israel hath not known me, and my people have no understanding. What ill returns do these men make me, who created and redeemed them, that they might serve me ? Men, to whom I have given so many earthly good things, to feed their bodies : but to their souls I have given my own body and blood. Certainly they are become like beasts that have no understanding, or rather more stupid than beasts, for they know not their benefactor. The brutes, though dull, know their masters, are obedient to them, and follow them at their pleasure, at whose cribs they are fed with a little hay only : but men who are permitted every day to come to my table, and eat divine food. O horrid ingratitude ! They do not regard their benefactor.

IX. Reverence, or a Preparation to the Sacrament, by the Affection of Fear.

CHRIST. When I persuade thee to come frequently to the holy table, I would not have thee forget the reverence with which thou oughtest to come. I was well pleased with the love and cheerfulness of Zachæus (*Luke xix. 6.*), but not less, with the fear and respect of the centurion, (*Matth. viii. 8.*). The former received me into his house with joy ; the latter, conscious of his own unworthiness, did not dare to admit me. The best way is, to join these two affections together, and to come to this table with fear and love, as with two feet.

Beside, faith will excite in thee fear ; or if thou firmly believest me God, and the Lord, that fills heaven and earth with majesty, and whom the angels adore with trembling, truly and really present in this sacrament, how canst thou come but with trembling ? It is certain, that whatever is wanting here of fear and respect proceeds from a want of faith. None would dare to come polluted with sin and impurity, if he believed that I, that am the author of purity, and the punisher of impurity, were here present.

Observe how plainly he that knew my secrets, and was a faithful preacher of my will, doth admonish this
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very thing. *Let a man examine himself, says he, and so let him eat of this bread, and drink of this chalice; for he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the Lord's body, (1 Cor. xi. 29.).* Can any thing be plainer?

MAN. These words as a thunderbolt affright me! And who can read them, hear them, or think of them, without astonishment? Who can dare to approach to the dreadful sacrament of thy body and blood? Even the heavens are not pure in thy sight, how much more man that is corruption and a worm? I shall rather say with thy other apostle, *Depart from me, O Lord! for I am a sinful man, (Luke v. 8.)* lest I become guilty of thy body and blood, if I should come unprepared to thee.

CHRIST. My apostle useth very sharp words indeed, and full of fear; but yet very true ones; to make thee cautious; lest the bread of life should become to any one, by his own fault, a deadly poison. Yet for all that, how few are there, that do consider seriously the words of the apostle, as they ought; though they are so weighty ones? That there are but few, is proved by the easy and rash approach of many to these dreadful mysteries. See how negligently and unprepared many come hither, as if they knew no difference between this noble food and common bread; and as if they thought nothing more slight than to receive me, or rather as if no body were less present there than myself.

But alas! how just a complaint have I against you, O Christians: you, I mean, who so dishonour me, and so irreverently receive the sacrament of my body and blood! You, who dare place the ark of God by the idol Dagon, that is, that dare come to my most holy table, with a body fullied with sins. What agreement is there between light and darkness? What society with Christ and Belial? Let the idol of covetousness, gluttony, lust, vanity, &c. fall to the ground, else the ark will bring destruction to you, rather than health: what have you to do with the ark, O foolish Philistines! Impious Christians, I take no pleasure in you, and will receive no gift from your hands. To what end is the multitude of your sacrifices? I have enough. Offer no more any victims in vain. Your incense

cense is abominable, for your hands are full of iniquity. See how strictly holiness and cleanness was enjoined to all the people that came to sacrifice to the Lord. The man that hath any spot, or default in his body, is forbid to come to the holy bread and sacrifice. (*Levit. xxi. 21.*) They are commanded to be holy, who had but the figure and shadow; what then ought you to be, who touch the thing itself, the reality, the very Holy of holies? What proportion is there of finite to infinite? And what comparison of bread, oxen, and sheep, with the very Son of God? Ought not then the holiness be the greater in proportion to the difference of dignity? But now, the very sacraments of my body and blood, how oft are they polluted by an impure heart, mouth, and hands? And yet, ye live securely, as people that had done justice. Is it because sentence is not immediately pronounced against the wicked, that therefore the children of men commit evil without fear. Did the sons of Aaron sin so grievously, entering unworthily into the sanctuary, and offering strange fire (*Levit. x. 1.*)? Or the Bethsamites looking with curiosity into the ark, of whom more than fifty thousand were suddenly killed (*1. Kings vi. 19.*)? Did Oza sin so grievously with that religious (as he thought) duty of holding up the ark (*2 Kings vi. 6*)? Or did Balthazer sin so heinously to touch the holy vessels with his unworthy hands (*Dan. v. 3.*)? Yet these and many others, either fire did consume, or the earth swallow alive, or some terrible vengeance did overtake. So severely was always punished every irreverence and impiety towards the sacrifice, and things dedicated to me.

O happy ye! If you make other mens' evils your own warning, that hereafter ye may offer to me the sacrifice of justice, from a pure heart, and a good conscience; for the victims of the impious are abominable before God; and they sin more heinously, that offer me unworthily, now I reign in heaven, than they that crucified me, when I walked upon the earth. For those, if they had known me, would never have crucified the Lord of Glory. But these, now they confess me to be God, and really present in this sacrament, are not ashamed to treat me so unworthily.

MAN. Thou art just, O Lord, if I should dispute with thee, and all thy ways are truth: nor is there a man

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upon earth, that can blame thee, and say, why dost thou so? Thy only will is the most just rule of thy acts; yet I will dare speak to the Lord, though I am but dust and ashes. Thou dost exhort me, O Lord, to come often to thy sacraments; yet by such example of thy severity, whom dost thou not affright? May not I justly fear, lest with Oza, and the Bethsamites, I should perish at the touch and sight of the ark of thy most holy body: or wanting the nuptial garment, I should be cast out from thy supper? For, there is no man that lives, and sins not. In many things we all offend: and who can presume to come to thee? I desire to come, indeed; but if thou strictly observeest our iniquities, O Lord! who can bear it? Before thee, O Lord, is all my desire, and my sighs are not hid from thee.

CHRIST. Let not my words make thee faint-hearted, but humble. A contrite spirit is an acceptable sacrifice to me. If thou offerest me that first, thou may securely offer the sacrifice of my body and blood; and I never will despise a sorrowful and humble heart. It was a pleasure to me to eat, and converse with sinners; for they that are in health need not a physician, but they that are sick.

Therefore, in order to come worthily to my table, first, purge thy conscience by a sincere confession of all mortal sin, and all affection to sin. And that thou mayst be more and more acceptable to me, and obtain greater grace, take care to cast off all thy venial sins, and all vicious passions of thy soul, and whatever thou knowest displeases me: certainly the more pure thou comest to me, the greater grace thou shalt receive of me.

Observe what I did at my last supper, when I instituted this sacrament. Before I would admit my disciples to the holy supper, I washed their feet, that by this ceremony, full of mystery, I might shew how necessary purity of mind is, to those that desire to come worthily to my sacraments. For he that is washed, or clean from mortal sins, needs no more but to wash his feet, that is, that the affections of his soul be purified. For as he that walks on the ground, though he do it with great care, yet he can scarce avoid, but that his feet shall be sullied with dirt and dust: so it is hard for thee, to live in the world,
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and not to be tainted with worldly things sometimes. Whence it is, that as by the use of worldly things the affections of the soul are defiled, so they are often to be washed; but then principally, when thou wouldst approach to me, who am the fountain of all purity.

In the mean time, thy daily weakneses, which I do often permit for an exercise of virtue, and a guard to humility (so be that thou do not affect them, but strive to overcome them) ought not to disturb thee. I know how to commiserate thy infirmities. And it is more agreeable to me, that love draws thee to me, than that fear should draw thee from me: for my law is rather a law of love than fear.

MAN. Be thou praised, O Lord, who of thy goodness so kindly and lovingly dost intrust me. Henceforth I shall come a great deal more cheerfully, and securely to thee, provided I be free from mortal sin. This one thing I know, that with the Lord there is mercy, and abundant redemption in him.

X. The more proper Preparation to the Holy Communion, by the Affection of Love.

CHRIST. First take care to have a right and pious intention, that thou come not out of custom, or some worse end; but out of love to me, and thy soul's salvation; that so with an appetite and desire thou mayest eat this heavenly food. That meat is most agreeable to the palate, and most useful to nourish the body, which is eaten with a hungry appetite; but is unpleasant and hurtful, which is forced upon a stomach that loaths it: so I fill with good things the empty and hungry souls; but the rich and dainty ones, I send away empty.

MAN. Miserable men that we are! why doth not self-love prompt us? Why do not our wounds and our dangers press us to come to thee?

CHRIST. Taste and see how sweet! how powerful! how good! how liberal! how merciful I am! See also that thou art unhappy, miserable, poor, and naked; but in me, the eyes of all creatures do hope, and I give them food in due time. Yet few apply themselves to consider these things; and therefore their souls condemn this food; so that they, who might enjoy the delights of my table, still

long after the pots of Egypt ; and they, who might eat the bread of the children, rather gape for the husks of swine.

But when thou comest to eat with me, observe diligently what is set before thee ; that is to say, who it is, and how precious the food is. The children of Israel heretofore seeing the manna from heaven, in admiration cried out *Man hu*, what is this ! How much more thou, O Christian, who art not fed with manna, made by the hands of angels, but with my body conceived by the operation of the Holy Ghost ? Shouldst not thou, considering the excellence of this food, admire ? And that not with coldness and unconcernedness, but so as that fire should be kindled in thy meditation ? Dost thou know how the paschal lamb (the figure of this sacrament) was to be taken ? None of it was to be eaten raw, or boiled in water, but roasted by the fire (*Exod. xii. 9.*) So also this food is to be prepared by the fire of love, that it may do thee good. The meditation of my life and passion is very proper for this end, in which my love was so inflamed, that many waters could not extinguish it. I instituted this sacrament, as a monument of this love. If thou be unwilling to love, yet be ashamed, not to return love for love. In these and the like exercises and pious affections, the assistance of the holy Spirit will teach thee best.

Nor ought it to be thought troublesome, to employ some time in pious thoughts, before the use of so great a mystery. If thou dost but consider, with how many rites and ceremonies, with what great preparation the sacrifices of the old law were to be performed, thou wilt be apt to reason thus with thyself : If all this was done in the figure, what ought we to do in the thing itself.

What then can be more odious to me, than to observe that, ordinarily, nothing is performed with less care, and application, than my service and sacrifice ; though nothing in the world is more sublime, nothing more excellent ? Every one hastens to his own house ; and my house is a desert. Men run in haste to their business and diversions ; and no attendance is given to their friend, nay the King of kings, who comes from heaven to them, not to receive comfort from them, but to bring them comfort. Wouldst thou being invited by thy friend, be willing to be so entertained, so rudely treated, and so uncivilly dismissed ?

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The king's ladies (*Esther* 2) were to be treated carefully a whole year; that afterwards, being brought before the king Assuerus, they might find favour in his sight. And shall it be a trouble to any of my faithful servants to employ a short hour, (or perhaps a quarter of an hour) that he may appear before the King of kings well composed and duly prepared, and so may find grace in his eyes?

MAN. O blindness and hardness of mens' hearts, not to esteem, not more to reverence so unspeakable a gift! To do all things else with exactness, and to great solicitude; and to be prepared to the table of the Lord so negligently and so carelessly! Behold, O Lord, I confess before thee my iniquity; but thy eyes behold my imperfection. I say to thee, my Lord, such things, and I hear thee also answering me such things; (and thy words, are they not extremely inflaming?) Yet for all this, my heart is not moved, and remains cold, and my soul is as the earth without water in regard to thee. I have fire in my breast, but why doth it not inflame my heart; I have a fountain of water before my eyes, and why doth not my soul thirst after thee, as the deer pants after the fountains of water.

CHRIST. O my faithful souls, whom I have loved in everlasting charity, and have redeemed at so great a price, whom I have hitherto fed with so precious food, and disposed to feed so for the future. O ye, my friends, and guests, take heed of yourselves; and be not careless, when an affair so weighty, so difficult, and so full of danger is in hand. Behold you have a fountain, nay, a sea of grace, out of which so much the more every one may draw, as the vessel, which he brings, is greater. Open then thy mouth, O man! and I will fill it. Enlarge the bosom of thy soul, with the desire of charity, devotion, and perfection. I, who alone do satisfy the desire of the heart, will fill thee with the gifts of my grace, that thou mayst dwell in me and I in thee; and if thou dost possess me, what more is there for thee to desire? For all things are mine, and with me are all things.

MAN. Remain with me, O Lord, and set thyself as a seal upon my heart. Draw me after thee, that I may run in the odour of thy ointments. Light in me that fire that thou camest to bring upon the earth. I wish to
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love thee, O Lord my strength, my refuge and my deliverer ; I desire to love thee, so that nothing may be able to separate me from thy love ; for thou art my portion, and inheritance for ever, O God, to whom it is good for me to adhere. For what have I in heaven, or what else do I desire on earth besides thyself ?

CHAPTER II.

A Litany of the holy Eucharist ; gathered out of the holy Scripture, and useful for Communicants.

LORD have mercy on us.
 Christ have mercy on us.

Lord have mercy on us.

Father of heaven, God ; who hast so loved the world, that thou gavest thy only Son, and caused him to take our flesh, and undergo the cross, have mercy on me ; That I may receive him with all my soul, and with the most intimate affection of love. And that I may return myself entirely to thee, and live not to myself but to thee.

Eternal Father ; who for the love of us didst not spare thy own Son, but didst deliver him up for us all, have mercy on me ; That I may recall to my memory this great work of charity, with a thankful mind ; and that I may commemorate the same worthily in this sacred mystery.

Most holy Father ; who didst send thy Son into the world, not to judge the world ; but that the world should be saved by him, have mercy on me ; That his body and blood may not be received to my judgment and condemnation, but for my life and salvation.

Most wise Father ; who with wonderful counsel hast wrought our salvation in the middle of the earth ; and wert pleased that thy Son, whom from eternity thou didst beget equal to thyself, should be, in time, born of a virgin, and should be in this sacrament, after a new and admirable manner, and be present with us to the end of the world, have mercy on me ; That I never be found unthankful for such favours of thy unspeakable grace and charity.

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O most good Father ; with whom we have an advocate Jesus Christ, who is the propitiation for our sins, have mercy on me ; That I may, by him, deserve to obtain the pardon and remission of my sins : for, behold, he is the Lamb of God, who takes away the sins of the world.

O most powerful Father ; who, by a loud voice, hast declared him thy beloved Son, in whom thou art well pleased, have mercy on me ; And because I cannot please thee by my own actions, look on the face of thy Christ, that, by him I may find favour in thy sight.

O most liberal Father ; who, according to the promise of thy most beloved Son, wilt give us whatsoever we shall ask in his name, have mercy on me ; That I may obtain that, which, above all things, I pray for, to wit, that I may never receive unworthily, and to my condemnation the mysteries of the body and blood of thy Son.

Father of orphans, in whom the eyes of all creatures hope, and thou givest them food in due season, have mercy on me ; And give me to-day my daily bread, I mean the living bread which descended from heaven, that it may strengthen my heart, and nourish it for ever.

II.

Son of God ; Redeemer of the world, who, of thy infinite charity didst undertake the work of our redemption ; and taking flesh in the most chaste womb of the virgin Mary, wert made in the likeness of men, have mercy on me ; That I may always preserve in my heart the memory of so immense a love, and of thy most holy incarnation, as oft as thou art born in my soul, by this sacred mystery.

Jesus, my most sweet Saviour ; who hast prepared a table for us, against all those that trouble us, have mercy on me ; That my enemies may never prevail against me, nor may any evils affright me, because thou art with me, and most intimately present with me in this sacrament.

Jesus, most beloved ; who didst say, Come unto me all you that are weary and heavy laden, and I will refresh you, have mercy on me ; That I may be eased of the burden of my sins, for as a heavy burden they lie upon me ; and comfort, with this divine food, my hungry and fainting spirit.

Jesus,

Jesus, most merciful; who hadst pity on the multitude that waited on thee a long time; and having nothing to eat, didst, by the admirable virtue of thy power, feed them all, even to abundance, have mercy on me; That I do not faint in my way, nor be deprived of this heavenly food.

Jesus, most liberal; who hast given to us a rich bread, that affords delight to kings, have mercy on me; That my soul may be filled with the choicest and fattest food; and my heart may not at any time, wither away, if I forget to eat this my bread.

Jesus, most bountiful; who dost exhort us to receive thee, saying, My flesh is meat indeed, and my blood is drink indeed; and unless you eat of the flesh of the Son of man, and drink his blood, ye shall have no life in you, have mercy on me; And grant that I may worthily take of this bread, and not die for ever.

Jesus, most delightful; whom Zachæus received joyfully into his house; and the centurion durst not, out of reverence, admit under his roof, have mercy on me; That I may join both their affections of love and fear together, when I receive thee into my house.

Jesus, most humble; who didst vouchsafe to be familiar, and eat and drank with publicans and sinners, saying, the healthful have no need of a physician, but those that are sick, have mercy on me; That thou wilt vouchsafe to visit me, because I am sick unto death.

Jesus, thou great and magnificent king; who, to shew the power and wealth of thy kingdom, hast made for us a great banquet, and invited all the subjects of thy kingdom kindly thereto, have mercy on me; That I may come joyfully and promptly to this divine feast; but so, as to be always clothed in a nuptial garment.

Jesus most loving; who, before thy passion, didst with an earnest affection desire to eat this pasch, with thy disciples, have mercy on me; That as the hart panteth after fountains of water, so my soul may thirst after thee, the living God in this sacrament.

Jesus most pure; who going to institute this sacrament, didst first kneel down, and wash thy disciples feet, in token of that purity and cleanness, which thou wouldst command us to have, when we partake of those most holy

holy mysteries, have mercy on me ; And wash me yet more from my iniquity, and cleanse me from my sins ; washing not only my feet, but my hands, and my head also ; that is, that my affections, my works, and my intention may be pure, whilst I desire to partake of thy holy table.

Jesus most kind ; who hast placed a tree of life in the midst of Paradise, that is, thy Church, against all the diseases, and even death itself, of the soul, have mercy on me ; That I may take from thence the fruit of life and immortality, that my youth may be renewed thereby, as it were like that of an eagle.

Jesus most liberal ; who, in thy birth, didst give us thyself, as a companion ; in thy banquet, as our food ; in thy death, as our redemption ; and in thy kingdom, wilt give us thyself as our reward, have mercy on me ; That for so great benefits, my soul may ever bless thee, and all that is within me, praise thy holy name.

Jesus most true ; who giving thyself for meat and drink, didst say, this is my body, which shall be delivered up for you : and this is my blood, which shall be shed for you, have mercy on me ; That I never stagger in faith, nor in the words of thy mouth, for thou art truth itself ; thou art also supremely powerful, to whom no word is impossible.

Jesus most meek ; who going out of this world to thy Father, didst leave us a daily monument of thy immense love ; and in this sacrament didst make the memorial of thy wonders, commanding us to do the same in remembrance of thee, have mercy on me ; That I may ever have thee in my memory ; and may constantly worship thy infinite power, wisdom, and goodness, that shines in this sacrament : nor will I ever forget thy bounties.

Jesus most courteous ; who at thy last supper, didst not exclude Judas, from the fellowship of thy disciples, nor from thy table, have mercy on me ; That though, alas ! I am too unworthy, and unfaithful a servant of thine, yet with Judas, I may never be guilty of thy body and blood.

Jesus most grateful ; who having accomplished this mystery in the presence of thy disciples, gavest thanks to thy

eternal Father ; and having sung an hymn, didst retire to the garden of prayer, have mercy on me ; That I may never come from this so excellent a banquet unthankful ; but that my soul be more and more inflamed in thy love, through a serious consideration of so great a benefit.

Jesus, who art a priest for ever ; who didst offer thyself a sacrifice on the altar of the cross ; and didst lay down thy life for thy sheep, and dost feed them with thy own body and blood, have mercy on me ; And seeing I have gone astray like a lost sheep, do thou seek thy servant, and carry me on thy shoulders into thy fold, and feed me in the place of pasture, where thou hast set me.

Jesus most clement ; who didst join thyself, in the habit of a pilgrim, to thy disciples going to Emaus, and at length didst discover thyself to them in breaking of bread, have mercy on me ; That I, who do believe thee truly present under these figures, tho' I see thee not with my eyes, may deserve at length to see thee face to face : and in the mean time, while thou vouchsafest to feed me with thy word, and the food of thy body, may my heart burn with the desire and love of thee.

III.

God the holy Ghost ; who, by the wonderful virtue of thy divinity, didst effect the mystery of the incarnation of our Lord Jesus Christ, in the womb of the virgin ; and after an ineffable manner made her fruitful, and sanctified her that she might become a worthy habitation for the Son of God, have mercy on me ; That I also may receive the same my Lord and God, with a sincere affection, and a pure heart, in this sacrament ; and afterwards make him to appear in my good works.

IV.

Holy Trinity, one God ; who openest thy hand, and fillest every creature with thy benediction, have mercy on me ; That the bread, which strengthens the heart of man, may be given to me to eat, and that, in the strength of that bread, I may walk through this desert, unto thy holy mountain.

Holy Trinity, one God ; who didst command the children of Israel to eat the paschal lamb, which was a type of
our

our Saviour, in memory of their deliverance from the hard slavery of Pharaoh, have mercy on me ; That as often as I take this divine mystery I may remember, with a thankful mind, the work of our redemption.

Holy Trinity, one God ; who didst feed the children of Israel going through the desert, with manna from heaven, an angelical food, that had all sorts of pleasantness in it ; and at length, when they despised it, didst severely punish them, have mercy on me ; That the palate of my heart being cleansed, I may taste and see how sweet our Lord is ; that my soul may never disgust this food, as if it were of no great value.

Holy Trinity, one God ; who heretofore didst, more than once, chastize, with severe punishment, the irreverence and affronts done to thy sacrifice, and thy ark (which were but figures and shadows of this sacrament) have mercy on me ; That being taught by these examples, I may endeavour to approach, with greater caution, sanctity, and religion.

V.

Holy Mary ; who being blessed among women, and prepared by the Holy Ghost ; for the most high mystery of our Lord's incarnation, didst deserve to conceive, in thy most chaste body, the Lord of heaven and earth, and bear him nine months, and then to bring forth a Saviour of the world, pray for me ; That I may have the grace to receive and carry this my Lord, and thy Son, with a pure mind and breast, in this holy sacrament.

All holy angels and archangels ; who adored humbly your Lord, made man for us, and did worship him your king, with astonishment, lying in the manger ; and did also publish the joy of our Saviour's birth ; and now stand ready to serve him reigning in the heavens ; and moreover now surround the altar with veneration, when the priest doth celebrate, pray for me ; That I may always approach to this bread of angels with due honour, and that my heart may be so strengthened with the frequent use thereof, that my enemies may never prevail over me.

Holy Joseph ; who being chosen of God for the spouse of Mary, mother of God, and nursing father of Jesus Christ, didst pay all respect and service to thy spouse,
and

and all reverence and honour to thy supposed Son, pray for me ; That I may be a careful servant of him, and especially may render to him, in this adorable sacrament, all due worship and reverence.

VI.

Holy Simeon ; who with a long expectation, and an earnest desire, didst covet to behold the Messiah, and at length didst deserve to see him with thy eyes, and take him into thy arms, saying, with joy, now let thy servant, &c. pray for me ; That I may ardently desire to see Jesus in glory ; that with no less passion I may long for him, as he is present in this sacrament ; and that I may deserve to embrace him most joyfully in the arms of my soul.

All holy patriarchs and prophets ; who did, in various types, figures, and shadows, foreshew the mysteries of this sacrifice and sacrament, and with a great desire, and many prayers and sighs, did pant after the Messiah, pray for me ; That I may, with sanctity, touch, and with a pure heart embrace, not the shadow, but the substance ; not the figure, but the truth ; not the ark, but the Holy of holies, the very Son of God.

All holy innocents ; who, as young martyrs, consecrated your infancy, and innocence to Christ, when he was newly born, pray for me ; That I may approach to the altar with innocence, and, together with this sacrament, may offer myself to my God, a living sacrifice, holy and acceptable.

Holy John Baptist ; who, being visited by Christ and his mother, didst leap for joy, in the womb of thy mother ; and afterward didst account thyself unworthy to untie his shoe-strings ; yet, by the voice of Christ himself, wert declared worthy to be counted the greatest of all the sons of women, and more than a prophet ; and to touch his sacred head, in baptizing him, pray for me ; That I may go to the altar of God with joyfulness ; and yet not without fear, and a profound humility, before his dreadful Majesty.

VII.

Holy Peter, prince of the apostles ; who didst confess Christ to be the Son of God ; not by the instinct of
flesh

flesh and blood, but by the revelation of the eternal Father, who is in heaven; and from him didst receive the charge to feed his sheep; and also the keys of heaven, pray for me; That I may, in this sacrament, confess, with an unshaken faith, Jesus Christ my God and my Lord; and that I may acknowledge him truly and really present herein, and may, as I ought, adore him.

Holy Paul; who of a wolf being made a lamb; of a persecutor, a preacher of the gospel; of a vessel of dishonour, a vessel of election; and being wrapt to the third heaven, wert particularly instructed in the divine mysteries; and thereupon didst declare, in most terrible words, the institution, and right use of this sacrament, pray for me; That coming to this dreadful mystery, I may first, according to thy direction, seriously examine myself; and take heed diligently, that I receive it not to my condemnation and death; nor become guilty of the body and blood of the Lord.

St. John the beloved of the Lord; who at the last supper, in assurance of thy singular love to thy master, and of his likewise to thee, wert placed next to him; and from him receivest those divine streams, which afterwards thou didst pour forth, when thou didst write the gospel, and like an eagle soared more loftily, to observe and declare to us the mysteries of the divine word incarnate, pray for me; That I may be rather drawn by love to Christ my Saviour, who is present in this sacrament, than be kept from him by fear; and that, with a holy hope, I may lean on my beloved; and may draw, with joy, the waters of life, from the fountains of my Saviour.

All ye holy apostles, who, by Christ our Saviour, in the last supper, being made priests, received power to consecrate these holy mysteries; your feet being first washed, as a symbol of purity, whereby you were admitted to eat of the true lamb, that is the body and blood of our Lord, pray for me; That I may reverence with a due honour the grace, and office of priesthood; and never come to partake of these divine mysteries, but with a clean conscience.

Holy evangelists; who by an illustrious testimony have asserted the institution of this sacrament, pray for me;
That

That with a perfect faith, lively hope, and a fervent charity I may always reverence and partake of this great mystery.

All holy disciples of our Lord ; who were persevering with the primitive faithful daily, in the communication of breaking bread ; insomuch that the believers had one heart and one soul, and no man called any thing his own, pray for me ; That I may not come to the sacrament of peace and love, but in the union of peace, and in the bond of charity : and that all of us may say, and think the same thing ; and so all, with one mind and voice, may glorify God, through our Lord Jesus Christ, who is our peace, and make us all but one.

VIII.

All holy martyrs, who have rendered the victim of your body and blood to Christ the king of martyrs, who offered his body and blood for us on the altar of the cross, and of the holy communion, pray for me ; That I may, by a spiritual martyrdom, mortify my members upon the earth ; and going to the altar may first offer myself to God a living sacrifice, acceptable, holy, and pleasing to him, a sacrifice of justice, in the odour of sweetness.

All holy bishops and confessors, priests of the Lord ; who, as servants of Christ, and faithful dispensers of the mysteries of God, have piously executed your priesthood, and frequently have offered the sacrifice of atonement for the people, and have constantly fed them with the bread of the world, and of the sacrament, pray for me ; That I may courageously perform the duty of a faithful Christian ; lest I be found to have despised the means of salvation offered to me ; or to have received the grace of God in vain.

IX.

Holy Francis ; who knowing what purity and sanctity was necessary to the priest's office, for reverence, would not undertake it, pray for me ; That I may endeavour to honour, and worthily esteem, so holy and so sublime a function.

Holy Thomas of Aquin ; who having an angelical genius, and excellent learning, didst especially advance the honour

honour and veneration of the most holy sacrament, pray for me ; That the faith, devotion and reverence of this holy sacrament may every day increase and advance in my soul.

All holy monks and eremits ; who going out of the Egypt of this life, that is, being dead to the world, and pulled from its breasts, and weaned from its milk, no longer did lust after the flesh-pots ; but bravely trampling upon the desires of the flesh, have fed your souls in the desert of this life, with the bread of angels, the manna from heaven, the living bread ; till you should come to the land of promise, flowing with milk and honey, pray for me ; That I may despise the loathsome food of Egypt, I mean the sinful pleasures of this life ; that I may never be pleased with the husks of the swine, who may be nourished with the childrens' bread.

All holy virgins and widows ; who, with a more than masculine courage, have offered your bodies a living sacrifice to your spouse the living God, the immortal King of ages, and so celebrate chaste and perpetual nuptials with your Spouse, pray for me ; That I, by a constant love and pure heart, may have an indissoluble society with your Spouse ; and may embrace him with my soul, being present in this sacrament.

X.

Holy Mary Magdalen ; who, together with your sister, received Christ as a guest into your house ; but neglecting attendance, and sitting at the feet of Jesus, you listened to his word ; and at another time, at the Pharisees feast, you washed the feet of your Lord with abundant tears, and wiped them with the hairs of your head, thus shewing at once, your love to your Lord, and your sorrow for your sins. And lastly, you stood near him at the cross ; and, inflamed with love, sought after him when dead, pray for me ; That I may draw off my heart from the cares of this life, and before all things may seek to wait upon God in a holy retreat from business, that, coming to him in this sacrament, I may first offer him the tears of a contrite heart, and joyfully

joyfully adhere to him crucified, not desiring to boast, but in the cross of my Lord Jesus Christ.

All ye saints and elect of God ; who now, in the blessed vision, behold, and feast upon that bread which we see under a veil : for you are happily arrived at the port, whither, among many tempests and dangers, alas ! we are but steering, and want provisions to support us : and this viaticum is Christ, the way, the truth, and the life, and the only comfort of our journey, pray for me ; That I may be supported by him in the way, till with you I be filled with the plenty of the house of God.

A Prayer.

O God, who, under a wonderful sacrament, hath left us the memory of thy passion, grant, we beseech thee, that we may so reverence the mysteries of thy body and blood, that we may always enjoy the fruits of thy redemption. Who livest and reignest in the unity of the Holy Ghost, God, for ever and ever. *Amen.*

CHAPTER III.

The Lord's Prayer fitted for the Use of Holy Communion.

Those that come to the sacred banquet, in which Christ himself is received, may very fitly make use of the words of Christ, and the prayer which we had from his own sacred mouth, as a benediction of the table ; and therefore the communicant may most usefully meditate therein before Mass, and from thence raise many pious affections, saying, with a true devotion,

Our Father who art in Heaven.

MOST potent, most wise, most merciful, who, to shew thy goodness towards thy children, dost fill the hungry with a most delicious bread from heaven, and so admirably dost nourish and conserve all thy creatures, behold, I, that am one of thy children, though the most unworthy, do, with confidence, now lift up mine eyes to thee,

thee, who art in heaven, that thou mayest turn the eyes of thy fatherly bounty to me, miserable and poor; and who live afar off from my Father, among the children of Eve, in this valley of tears, a banished pilgrim upon the earth, and sighing after thee, my most dear Father. But what can I now desire chiefly of thee, but that

I. Sanctified be thy Name.

For this is the principal wish and desire of my heart, that all that I do, speak, or think, may turn to the greater glory of thy name, and now especially when I come to the holy mysteries of the body and blood of thy Son. This is my only desire, that thy supreme majesty, power, goodness and wisdom, may be praised. To whom is due, from every creature all honour, glory, praise, and thanksgiving, because thou hast so loved us, that thou hast given thy only Son to us, for food, and for the price of our redemption. For which, since we cannot praise thee as we ought, I wish thy Son himself may honour thee; for thou hast exalted him above all things, and given him a name which is above all names.

II. Thy Kingdom come.

The happiness and delight of which kingdom, we have some earnest of, in this sacrament. For thou hast given us the body and blood of thy Son as a pledge of future glory; and so thou hast made us, by the grace of adoption, thy heirs and co-heirs with Christ.

But in the mean time, while we, yet in this exile, are as travellers from the Lord, make us use this holy pledge so, as that every day thy kingdom of grace may be more and more advanced in us, till at length we arrive at thy kingdom of Glory.

III. Thy Will be done on Earth as in Heaven.

But what is thy will, but our sanctification; and especially when we come to these Holy of holies? It is thy will also, that we should eat the flesh of the Son of God, and drink his blood; else, that we should have no life in us: but, who should presume to do this, if thou, and thy Son, had not so kindly, and so freely commanded it? And since this is thy will, let thy will be done, and in the

the same manner that thou wouldest have it done, to wit, thou wouldest have us be holy, because thy Son, to whom we approach, is holy, even the Holy of holies: but who can make one holy, but thyself? Give what thou commandest: grant that we handle not holy things, unless we do it holily, chastly, and religiously.

IV. *Give us this Day our daily Bread.*

For the eyes of all hope in thee, O Lord, and thou givest them food in due season: thou openest thy hands, and fillest every creature with thy benediction; and canst thou be wanting to me? For thou knowest, O Lord, that the soul, no less than the body, needs to be sustained by food, in order to live: for as the natural heat doth waste this, so the heat of concupiscence doth destroy that. But O happy children, who, in the house of such a Father, do abound with bread! Here the bread of grace, and the word of God is abundantly distributed. Here, the bread of the sacraments, and especially that living bread, which came down from heaven (who was born in Bethlehem, that is, the house of bread) the bread of angels, the manna of heaven, is set forth to all men. O precious and noble food! O vast charity and mercy of the eternal Father! For the bread of the elect, the bread of life is given to me, that neither sowed nor reaped. Thou, O Lord, hast sown it on the earth, thou dost reap it with the hook of death, and thou hast laid it up in the barn of thy Church for to nourish thy children.

Grant me therefore, O most gracious Father, that I often may worthily eat of this bread. Nay, every day also (if not sacramentally, at least spiritually) let me receive that, which every day doth me good. For since I every day sin and decay, it is just that I should every day take the medicine, which renews my strength. O that I may be supported with this heavenly bread, in this desert, that in the strength thereof I may walk to the mountain of God.

V. *And forgive us our Debts as we forgive our Debtors.*

Alas! how many and how heavy are our debts! For all of us offend in many things: miserable and poor that we are, we never could, nor ever can, pay them.

But behold, O Lord, with thee is mercy, and with thy Son is a copious redemption, whom, in pity, thou hast given

given us. He is just, pure, and innocent. What we owed, he hath paid; what we have sinned, he has suffered for, and, to the utmost, hath satisfied thy justice, giving us the immense treasure of his merits, and the infinite price of his blood.

But we have all this price, as it were, laid up in the precious shrine of the most holy sacrament.

Therefore, I offer now to thee, O eternal Father, this treasure, that thou mayst take out of that as much as thou demandest for my debts. I have nothing to pay thee with; but the merits of thy Son are more than sufficient to pay all my debts.

For his sake, therefore, forgive me, as I forgive my debtors. I forgive, I say, lest being out of the bond of charity, I should unworthily touch the sacrament of peace and unity, and so seek in vain for pardon from God, if, as man against man, I reserve anger: for what communion have we in the body and blood of our Lord, if we are not united to the members of his mystical body, that is, our neighbours, in the communion of peace and love?

We ought, therefore, when we would go to the altar, to be first reconciled to our brethren, if they have any thing against us, and so to come and offer our gift. This thy Son taught us, and himself practised. For, hanging on the cross, and paying all men's debts, he forgave his enemies, and prayed for his executioners, saying, Father forgive them, &c. Forgive me, therefore, my debts, for which thy Son offers his merits; for, without them, if thou observe my iniquities, I shall perish.

VI. *And lead us not into Temptation.*

O Lord, who hast prepared a table before us, against all that afflict us; and settest thereon bread, which strengthens man's heart against all the temptations of the world, the flesh, and the devil, give me, by this celestial and life-giving food, forces and strength, that, when I am tempted, I may not fall, but constantly adhere to thee. Let me not endeavour to be a friend of this world, or to conform myself to the times; but, in virtue of this divine food, let me be transformed into thee, that I may covet to please thee only, and fear to displease thee. Let the earth

earth be of no esteem to me ; for here I behold heaven, and embrace the Lord of all the earth.

May the delights of the flesh have no power over me, who have permission to eat the flesh of the immaculate lamb, and the manna of heaven, in which I experience much greater delights, and all sweetness of pleasure.

But what can the devil do to me, when God is with me ; and, if God be with me, who can be against me ?

VII. *But deliver us from Evil.*

We are exposed to many accidents and miseries in this life : but those things chiefly are to be esteemed evils, that throw us, poor frail creatures, down, and separate us from thee. For to be separated from thee, who art the supreme Good, is the utmost of all evils. But who can deliver us from this evil, except thyself, who art the fountain of all good ; and Jesus Christ, whom thou hast given us to be an advocate with thee, and the author of all salvation and felicity ; who hath delivered us by his blood from sin and death ?

By his mediation make all things co-operate to our good : for we have no salvation in any other. As therefore he is truly present in this sacrament ; so I desire that he be every where with me. May he feed me, govern me, protect me, and, of his mercy, lead me, as the sheep of his own pasture. Whatever can happen to me, will be no evil, if it separates me not from the supreme Good. For it is good for me to adhere to God, &c. For what have I else in heaven, and what else do I desire upon earth, in comparison of thee ?

A Useful Admonition.

Observe, That in the old law there were four principal sacrifices, 1. The Holocaustum ; 2. The Hostia Pacifica, or peace-offering, which was of two kinds ; the one, to give thanks for a benefit received ; the other, to obtain a benefit ; and 4. The sacrifice for sin : and these four sorts of sacrifice are generally termed under these names, Latreutic, Eccharistic, Impetratory and Propitiatory.

1. *Latreutic*, or a sacrifice of praise, offered up to God purely for the honour of his supreme Majesty ; and for the

the love of his exceeding goodness. Hence it was, that all the whole victim was burnt entirely, (whence it was called an holocaust) to signify, 1. God's supreme dominion over all things. 2. That all things are to be referred to him, as to their last end. 3. That all that we are, or have, is his.

2. *Eucharistic*, or a sacrifice of thanksgiving, by which we offer our thanks to God, for the divine benefits of his grace. (Hence the holy sacrament of the altar is called the Eucharist.)

3. *Impetratory*, By which we pray for grace, and divine benefits, both corporal and spiritual; as well for others, as for ourselves.

4. *Propitiatory*, By which we pray for pardon of our sins; and that God will be pleased to be favourable to us.

The intention, and the efficacy, of all these sacrifices, are, in a more noble manner, contained in the only sacrifice of the new law.

So that it will be a holy and profitable manner of hearing Mass, to apply that sacred action to these four ends. And hereto the Lord's prayer may usefully be subservient, after the following manner.

Our Father who art in Heaven.

O Lord, our holy Father, who hast concluded the multitude of legal sacrifices, in the only host of sacrifice of the new law; and who, by thy beloved Son, the great high priest of both Testaments, hast shewn us the pattern of a perfect oblation, in Mount Calvary, which we ought to follow, make us, by thy grace, conformable to the image of thy Son, who, in the form of a servant, vouchsafed to become like us.

And as he offered himself to thee, his eternal Father, in a bloody manner, both as to body and soul, on the cross; according to the order of Aaron; and, in an unbloody manner, in his last supper, according to the order of Melchisedech; so may we, by his example, daily offer up our bodies, as a living sacrifice, holy, acceptable, and a reasonable service; and our souls also, and all its powers and faculties, as an holocaust of praise; as an Eucharistic

tic sacrifice for favours we have received ; as impetratory for those we desire to receive ; and as propitiatory for our sins.

I. Latreutic. Sanctified be thy Name.

O Lord Jesus Christ, who, for the love of thy eternal Father, not seeking thy own, but his glory in all things, and by all things, didst give up thyself for us, an offering and sacrifice to God, in the odour of sweetness: I praise and adore, from my heart, thy supreme power, goodness, wisdom, justice, mercy, &c. which appear so wonderfully in this sacrifice, and in the work of our redemption.

I rejoice, that by this oblation, the vain idols of the Gentiles, and their profane sacrifices are abolished ; and the sincere and true worship and honour is restored to thee, the living and true God. For which I now offer to thee a sacrifice of praise ; and I pay my vows to the Most High. I believe thee ; I hope in thee ; I love thee above all things ; and I resign myself entirely to thee ; and I offer up to thee the sacrifice of my understanding, my will and memory, for a perpetual holocaust ; and that until

Thy Kingdom come.

Which thou hast prepared for us from the beginning of the world. O great King, and prince of the kings of the earth, who didst reign from the tree of the cross, and hast cast out the prince of the earth ; who hast loved us, and hast washed us from our sins in thy blood, that thou mightest make us a kingdom, and priests to God.

O Jesus ! my King and my God ! behold I am thy servant, and the son of thy handmaid. I chuse thee this day for my king for ever ; and I offer myself up to thee, as a perpetual servant. To thee only hereafter will I sacrifice the offering of praise, and will call upon thy name. Let thy name, O Lord, be blessed, from this time and for ever.

II. Eucharistic. Let thy Will be done.

O Lord Jesus Christ, who didst come into the world to do the will of thy Father, and to perfect the work of our redemption, which he had enjoined thee ; for which
thou

thou becamest obedient to thy Father, even to death, the death of the cross; that, from the merit of that obedience, all grace, salvation, and life, might redound to us. But what can I return to the Lord, for all that he has bestowed upon me? I know there is nothing I can do that is more acceptable to thee, than that thy will be done in all things. Therefore, behold! in the union of thy most holy sacrifice, in which thou dost submit thyself freely to the will of thy Father, (for thou wert offered up, because thou thyself would) I do entirely and freely submit all my will to thine; and I desire that thy will be done most exactly, by all men, every where, and always; and this I do, in thanksgiving for all thy benefit of creation, redemption, conservation, justification, &c. Bless the Lord, O my soul! and all that is within me, praise his holy name, &c.

III. *Impetratory. Give us this Day our daily Bread.*

O most loving Father! by whose infinite bounty Jesus Christ thy Son is given to us, to be our captain, our physician, our pastor, &c. for thou hast so loved the world, that thou hast given thy only begotten Son.

He therefore that spared not his only Son, but delivered him up for us all, how shall he not with him give us all things? Especially when the Son himself hath given us so great assurance, saying, if you shall ask my Father any thing in my name, he will give it you.

Therefore, if we ask for bread, will he give us a stone; or a scorpion instead of an egg?

Behold, I represent to thee, O eternal Father, his name; and also the infinite merits of his sacrifice on the cross; and I beg that thou wilt give us our daily bread; and, under that name, I ask for all necessary succour for this present life, to the end we may the better serve thee; but chiefly food for the soul, or gifts of grace, and what belongs to the strengthening the heart; that we may not faint in the way, in which we travel to our country where we shall be filled with the plenty of thy house.

IV. *Propitiatory. And forgive us our Debts as we forgive our Debtors.*

O Father of mercies, with whom we have advocate our Lord Jesus Christ, who is made a propitiation for our sins;
and

and hath reconciled us to thee in his blood, when he offered himself on the altar of the cross, a sacrifice for sin. O great price! O entire redemption, and satisfaction for my sins; nay, for the sins of the whole world!

This same now I represent, and offer to thee, O gracious Father! while, in this Mass, or communion, I renew his memory. I also offer to thee, the victim of my body and members in a voluntary mortification, as the sacrifice of a contrite heart; and a contrite and humble heart, I beseech thee, despise not; but look on the face of thy Christ, who bore our sins in his body, and by whose wounds we are healed.

But what shall we be the better, to be delivered from our sins past, unless we be defended against those that may hereafter be committed? We pray therefore,

And lead us not into Temptation.

For the senses of man are prone to evil from his childhood. O Lord, thou knowest our misery and the weakness of our temper, and that we can do nothing without thee. I beseech thee, by the power of thine own clemency, and by the virtue of that propitiatory sacrifice perfected on the cross, that thou wilt remove far from us, all scandals, temptations, dangers, and occasions, by which thou foreseest we may at length be enduced to sin.

Far be it from thee, that, in thy anger, thou shouldest deliver me up to the desires of my own heart; or that thou shouldest suffer me to be exposed to temptations, as to waves of the sea, without any pilot or oars: but rather, O faithful Lord; be thou with me in temptation, and suffer me not to be tempted above my strength.

And for this end, I offer to thee, the sacrifice of the body and blood of thy Son, that thou wouldest fortify me against the temptations of the world, the flesh, and the devil. If thou be with us, and for us, nothing is able to hurt us.

But deliver us from Evil.

O Lord! who wouldest have no man to perish, but rather that all men should be saved, we pray thee, to take from us the evils of punishment, by which we may be drawn

drawn into the evil of sin; and turn from us the scourges of thy anger, wars, famine, &c. for thy mercy sake.

We do acknowledge, we do deservedly suffer these things, because we have sinned against thee, O Jesus, our Brother, or rather our Father; and now are no more worthy to be called thy sons.

Nevertheless for thyself, O Lord, and for thy own blessed name, remove from us thy scourges, and favourably avert from us all evils; or at least order it so, that all things, even evils, may turn to the advantage of those that love thee.

To this end I offer to thee, O Jesus, this sacrifice (or this communion) of thy body and blood; yes, thy very self, as an antidote and preservative against all evil. If I walk in the middle of the shadow of death, I will fear no evils because thou art with me.

CHAPTER IV.

A Practical Method of going piously to the holy Sacrament.

AN ADMONITION.

THE manner how we go to the holy sacrament, (as also to Mass) doth very much conduce to the fruit and benefit we receive from thence.

Consider therefore, that it is a very imperfect way, and void of all spiritual comfort, to recite a few set forms of prayers, before and after the holy communion (or Mass) and to do no more. This so sublime a sacrament, that abounds with so great gifts of graces and virtues, deserves a greater application of mind and industry; because the effect and operation thereof corresponds to the preparation and disposition of the receiver.

For this sacrament is the food of the soul, and not less useful and necessary to the soul, than bodily food to the body: now bodily food, that is eaten with an appetite, doth good, and nourisheth well; and to excite this appetite, some bodily exercise before meat is very useful; for

that wastes and dispels the vicious humours that remain in the stomach, and excites the natural heat, and makes the stomach craving for meat, and better apt to digest it, and so give good nutriment to the body. And for the same reason, the food of the soul, (that is, the sacrament of the body and blood of our Lord Christ) doth us most good, when it is taken with an earnest desire and appetite. Therefore, in a few words, I shall inform you what you ought to do.

The mind ought to be employed in holy meditations and pious exercises. For they, by degrees, will expel wicked passions out of the mind, and kindle the heat of charity, and the fire of divine love in the soul; and make it more desirous of this divine food, and more fit to receive it, with fruit, and nourishment of grace.

Otherwise you will receive this divine food without appetite and desire, and so will have no great pleasure therein. And what is the consequence; but that, at last, your soul doth despise this bread, as of no use. Because you do not taste how sweet our Lord is, in this heavenly food; which, though it contains in itself the sweetness of all taste, yet it fills, with good things, none but the empty and hungry soul.

Therefore I shall give you here some exercises proper to excite a greater appetite for this holy food, and to procure greater fruit from thence; which you should employ as holy aspirations, not carelessly, and, as it were, a talk by the by, but with a great affection, and to be spoken rather with the heart, than with the mouth.

For the affection of the soul is the only thing which doth recommend and render acceptable to God every work of piety, without which it will be ungrateful and of no esteem with him.

Every Christian is at liberty to extend these exercises, as far, or long, as he pleaseth. I here set down only a method or form of them. Though it is to be feared that some may slight this, or the like exercise, as too long to be used before the holy communion or Mass.

But it were to be wished, that such persons would better consider the majesty of this sacrifice and sacrament, and more seriously desire to partake of the fruit and spiritual comfort that comes from the use of it; for nothing is hard to him that truly loves; so that he has no regret
of

of the pains and labour, in whom the desire of divine grace is kindled.

But if we have not the opportunity always, yet it will be of use, sometimes at least, and often, to regulate our communions in this manner.

Though I do not see with what reason they can blame a prolixity in this weighty affair, who at other times in sports, and vain pleasures, are free enough, and too prodigal of their time.

Who is the man, who doth not every day indulge himself the space of one whole hour (not to say more) in pleasing and feeding his body? And shall it be thought a grievous thing to give as much (nay half an hour) to this heavenly banquet? Yet here the immortal soul receives its nourishment; whereas in the other, is fed only the mortal body.

What horror is it to observe, that the affairs of our body, and of our worldly concerns, should be pursued with such care and diligence, with such caution and attention, and the business of our soul and of our salvation, and especially this, which is the greatest of all affairs, should be transacted so negligently, so hastily!

An Exercise before the Holy Communion.

The principal points of this exercise are three. 1. The examination of our Conscience. 2. An exciting of devotion. 3. A petition for Grace.

I. POINT.

THERE are three things which demonstrate the necessity of examining or proving ourselves. 1. The sacrifices of the Old Testament, which are but signs, shadows, and figures of this sacrament; and yet were not to be touched but by those that were clean: it is wonderful with how many ceremonies and rites they were to be purified who offered those sacrifices: *Exod. 38. and Levit. 22. &c.* 2. The weighty words of the apostle, *1. Cor. xi. y. 28.* Where he affirms the unworthy receivers are guilty of the body and blood of the Lord. O how necessary is it then to hear his admonition, *&c.* But let a man prove himself, and so let him eat, *&c.* 3. Reason itself, for holy

things ought to be holily used. And what can be more holy than this sacrament, in which the very Holy of holies is present.

1. In the first place therefore examine your conscience, which, if you find guilty of any mortal or considerable sin, you must cleanse it by the sacrament of penance, lest coming unworthily, you eat condemnation to yourself. Besides you ought to endeavour to remove all lesser and venial sins, and all inordinate affections of the mind, that so you may have the greater benefit by this sacrament. And you ought to conceive a most profound sorrow for having sinned; and to make a steady resolution to amend your life. After this manner,

O Most merciful God, my Creator and my Saviour, I am ^{so}grieved at my very heart, that I have ever offended thee, my Lord and my God, whom I ought to love above all things; because thou art good above all things; and hast bestowed upon me many good things; and I, O unhappy and ungrately sinner that I am! have rendered nothing to thee but evil for good.

But, O Lord, be thou propitious to my sins; for now I firmly resolve and purpose not to offend thee any more; and to avoid all the occasions of sin; and therefore I desire now to take this holy sacrament, that I may be confirmed in thy love; and be protected against the occasions of sin, that I may dwell in thee and thou in me for ever.

2. Consider whether you come with a right and sincere intention to these mysteries; or only out of custom, or some other inordinate end. And it is of great use to examine the intention, because the intention (or end,) gives the value to the act, and is the root of it. The practice may be thus,

I Desire, O God, to offer this victim to the praise and glory of thy name; to the profit of my soul, and of the holy Church. Therefore I will voluntarily sacrifice to thee; and will confess to thy name, O Lord, because it is good.

For what do I seek but thee, O my God, and my all! If I have thee, what is there that I have not? If I worship thee for thyself, thou wilt be my exceeding great reward. For what else have I in heaven, and what would I desire

I desire on the earth more than thee ? Since thou art my inheritance, and my portion for ever.

The direction of the intention may be made more particular, if the ends are regarded, to which all sacrifice, (and consequently this sacred victim) ought to be referred ; and they are four, viz. Latreutic, Eucharistic, Propitiatory, and Impetratory. (Page 212.)

First, Is Latreutic, or the Holocaust ; to be offered to God, in acknowledgment of his supreme dominion, and as the highest honour due to his supreme Majesty ; thus,

O Lord, thou art worthy, because of thy supreme excellence, wisdom and power, to receive praise, glory and honour, from every creature. Therefore I will confess to thee, O Lord, with my whole heart, and glorify thy name for ever. I will offer to thee the sacrifice of praise, and will pay my vows to thee, the Most High. Be thou blessed, praised, glorified and super-exalted for ever.

Second, Is Eucharistic, or Pacific ; to be offered to God in thanksgiving for his innumerable benefits.

WHAT shall I return to the Lord for all that he hath given me ? Who hath so often been propitious to my sins, and moreover doth crown me with mercy and compassion : who so often fills my desire with good things, and so graciously takes care of my body and soul. O Lord I am less than any of thy blessings ; for thy mercy is great above me.

O Lord ! because thou hast made me, I owe thee myself ; and because thou hast redeemed me by thy Son, who was made man for me, I owe thee more than myself.

But what am I ? Dust and ashes ! What else ? Pride and vanity. But thou, O Lord, wantest not my goods. Behold, therefore, thy beloved Son, I offer him to thee, O Father, in thanksgiving, because I can offer nothing better, nor more acceptable to thee, than him in whom thou art well pleased.

Third, Propitiatory ; *To be offered to God for Pardon of Sins.*

O Lord ! I being so favourably invited to thy glorious banquet, what shall I do that am miserable, naked, poor,

poor, and without a nuptial garment ; and besides conscious of so many sins, by which I have rather deserved punishment, than grace ? Behold the mediator of God and men, Christ Jesus, thy Son ! I offer him up to thee. Him, I say, who committed no sin ; but was made the propitiation for our sins, and hath cleansed us in his blood.

O Lord, look on the face of thy Christ ; and see what labours he sustained for us in his life ; what pains in his passion, and what torments in his death. I offer all these to thee, in satisfaction for my sins ; that, in the virtue thereof, thou wilt make me partake of their value and efficacy ; and graciously pardon my faults, and not take revenge of me for my offences.

Fourth, Impetratory ; to be offered to God, for the obtaining all, both spiritual and temporal good ; and the averting of all kind of evils, both from ourselves, friends, enemies, just and unjust, living and dead, &c.

O Lord, rich in good things, and liberal in thy gifts ; from whom, by whom, and in whom, are all things. But I am poor, and needy ; yet what cannot I obtain of thee, who hast given me the fountain itself of all grace, that is thy only Son ; and with him all that is good ? Thou hast bestowed upon him all the treasures of grace and goodness, that he might be abundantly liberal to all.

I therefore offer him to thee, that by him, who intercedes for us, and deserves to be heard for his reverence, thou wilt give and increase peace to thy Church ; to the just, perseverance ; to sinners, repentance ; to the dead, comfort ; and to all of us thy grace ; and at length, life everlasting. *Amen.*

5. Because this mystery was instituted by Christ, in memory of his passion ; it is very profitable to us, and pleasing to God, to offer it, with a special direction of our intention, to the memory and honour of the Lord's passion.

II. POINT.

Which is an Excitation of Devotion.

He that cometh to these dreadful mysteries, ought, besides habitual devotion, to excite in himself, with all his power, an actual devotion ; to which end it will be useful,

useful, with the exercises of the chiefest virtues, to meditate on the following heads (for the fire of devotion burns in meditation) who it is, that comes in this sacrament? To whom? Why? How? How often?

1. FAITH is to be raised up, by meditating that it is Christ himself, true God, and true man, who was born, suffered, and died for us; and is truly and really present in the holy sacrament.

O Christ Jesus, true man and true God, of the same substance, majesty, and power with the Father; with a firm faith I believe and confess, that thou art truly, and in very deed, present in this sacrament. For thou, that art truth itself, hast said, this is my body. I believe whatever the Son of God hath said, and that nothing can be more true than this word of truth. O Lord increase my faith.

This exercise of faith is here very useful; for a lively faith of this article, is that upon which all the devotion of this sacrament doth depend. For if we believe with a lively faith, that Christ, God and man, is present in this sacrament, how were it possible that such holy and dreadful mysteries should be used and received by us with so little affection of reverence and piety?

2. HOPE is to be raised, by meditating that God is supremely merciful, gracious, meek, powerful, &c.

O God of virtues, blessed is the man that hopeth in thee. Why art thou sad, O my soul, and why art thou troubled in me? Hope in God the fountain of all good, and the author of grace, whom thou hast present in this sacrament: come to him with confidence, because he is sweet, meek, and of great mercy to all that do invoke him. He only can give all things, because he is powerful above all things; nay, he will give all things, because he is supremely Good.

O God, my hope! For this my heart rejoiceth, that I receive thyself in this sacrament; for I truly hope, that thou wilt give me every thing, who hast given me thyself. In thee, O Lord, I trust, let me never be confounded from my expectation.

3. CHARITY

3. CHARITY is raised, by meditating that God is supremely good, perfect, liberal, and loving to us.

O Most loving Saviour Jesus Christ, how great was the force of thy love, which drew thee from thy Father's bosom, into this valley of tears, to take upon thee our flesh; to suffer so many miseries, injuries, nay, the cross and death, and all this only for us poor and miserable men, and for our salvation.

O how great was thy love! Thou mightest have damned us, and yet wouldst rather save us; we were the criminals, and thou, that wert innocent, underwent the punishment to deliver the malefactors. Thou didst take upon thee our flesh for mere love, and, at length, going out of the world to thy Father, thou didst leave us this sacrament as a pledge of thy love; that by an altogether new, and admirable manner, thou mightest always remain with us, thy delight being to be with the children of men.

O Lord, how worthy art thou to be loved, who hast done so much for love of us! I will therefore love thee, O Lord, my strength. The Lord is my fortress, my refuge, and my deliverer.

O God, who art charity itself! He that remaineth in charity, remaineth in thee: I desire to receive thee in this sacrament, that I may be more firmly united to thee in the bond of love. Who shall separate me from the love of Christ my Saviour? I wish that neither life nor death; nor any disposition of my fortune, or any other creature may be able to do it.

4. HUMILITY and REVERENCE, by meditating that God, who is of supreme majesty, came from his throne of glory to thee who art but a worm of the earth.

O Lord God, how admirable is thy name in the whole earth; thou art the King of heaven and earth, whom the angels praise, the dominations adore, the powers obey.

But what is man that thou art mindful of him, giving him the marks of thy wonderful love; or the Son of man, that thou dost visit him, and come to him in this sacrament? Lord, I am not worthy that thou shouldst come under my roof; say only the word, and thy servant shall be healed.

5. HUNGER

5. HUNGER and DESIRE, by meditating of the many fruits and graces of this sacrament, and thy own miseries and wants.

O Holy bread ! Bread which strengthens the heart of man ; which, whosoever eateth of, shall live for ever ; and who doth not eat of it, shall not have life. How delightful are thy tabernacles, O Lord of powers. My soul desires and even fairs after thy courts, O Lord, where thou dost distribute that bread, and givest food to those that fear thee.

Hear me, because I am poor and needy, and refresh my hungry soul, that in the strength of this food I may travel through the desert of this world, unto the mountain of God, until I come to possess thee in thy kingdom. *Amen.*

6. The meditation of our Lord's passion is the most efficacious to excite devotion.

III. POINT.

Which is a Petition for Grace.

Because all our diligence, and all our preparation, is much short of being sufficient for so great a mystery ; it is therefore necessary, after all, to implore of God, grace ; and of the blessed virgin, our angel guardian, and all saints above, their prayers and assistance.

1. Therefore pray to God, by the merits of his Son, and the intercession of all saints, that he will grant thee grace, to receive worthily this holy sacrament.

O Supreme Father of mercies, look upon the face of thy Christ, who, in a most perfect charity, became obedient to thee, even to the death of the cross, and by his merits, and the prayers of his most dear mother, the virgin Mary, and of the holy apostles, martyrs, confessors, virgins, and all the saints, give me the grace, that I may render thee an acceptable service ; that what I cannot obtain by my own desert, I may, by the merits of thy Son, and by the prayers of thy faithful servants.

2. Then confessing to Christ your sins, imperfections, and necessities, implore his pardon, and the grace to communicate piously, by the merits of his passion and blood.

O Jesus, Saviour of the world! who camest to save sinners, and hast said, Come unto me ye that labour and are overburdened and I will give you rest; behold, I, that am a sinner, take the boldness to come to thee, because with thee there is abundant redemption.

I come to thee, from whom, turning my back, I have wandered as a lost sheep; but O good shepherd, who hast laid down thy life for thy sheep, and camest to seek and to save that which was lost, do thou, O Lord, seek out thy servant.

I come to thee disabled with many wounds; grievously afflicted with many wicked passions; but if thou, O Lord, wilt, thou canst heal me: and thou knowest, the sick have need of a physician.

Thou art that Samaritan, that true physician of our souls, who hast taken upon thyself our weaknesses: it is thee, who hast given, as a medicine of our souls, the sacrament of thy precious body and blood.

Take pity of me, therefore, O Lord, and heal my soul, for I have sinned against thee. A sacrifice to thee, is a sorrowful spirit; a contrite and humble heart, thou, O Lord, wilt not despise. And this I offer first unto thee, that I may more safely offer to thee the sacrifice of thy body and blood.

Do thou therefore break asunder the chains of my sins, and so I shall worthily offer to thee a sacrifice of praise, and call upon the name of the Lord.

3. Then humbly pray to the Holy Ghost, that, with his gifts, he may prepare in you a habitation worthy of Jesus Christ, as he did in the virgin Mary.

O Most gracious God, without thy divine virtue man is nothing, and hath nothing; for all our ability is from thee: without thee we can do no good, nor perform well the duties of our vocation, do thou guard my soul; save thy servant, whose hope is in thee, my God. I was sanctified by the gift of faith and thy grace, which thou gavest me in my baptism.

But who can make holy and clean, him that is conceived in impurity? Thou, O Lord, our sanctifier! who art the Holy of holies from whom is all our sanctification.

4. Implore the assistance of the saints, that they may obtain for thee, the grace of a holy communion from God.

O All ye saints of God, I beg of you, for his sake, whom ye behold face to face; while we see him here, but as through a glass and in obscurity; and receive him in this sacrament, covered in a veil; assist me with your prayers to God, that I may so receive him now in the sacrament, that hereafter I may deserve with you to see him face to face. And especially, O most holy virgin mother, who, by the operation of the Holy Ghost, being full of grace, didst deserve to conceive and bear God and man, in thy most pure body, obtain for me, the grace of the Holy Ghost, by the love of thy Son, that I may receive him worthily, in this sacrament.

And thou, my angel guardian, stand by me, and direct me thy pupil, with thy pious assistance; that I may receive humbly the bread of angels, the Lord of heaven and earth.

And ye holy courtiers of God, saints, and my patrons, N. N. come to my assistance, that my heart may become a habitation fit and becoming your Lord.

5. Lastly, if having used these exercises, or the like, you find not in yourself that affection, fervour, and love, in receiving this sacrament, as the dignity of the sacrament doth require, be not dejected in your mind, but humbly pray to God, that he will please to accept, at least, the desire of your heart, and the affection of your good will.

O God, the searcher of my heart, I desire to receive this admirable and divine sacrament as I ought to do, with all due piety and religion. Before thee is my desire; my heart is prepared, O God, my heart is prepared, I offer thee my whole heart, and all that I have. Hear the desire of the poor, O Lord; and let thy divine and immense bounty supply whatever my infirmity cannot arrive to.

An

AN ADMONITION,

Here are set down diverse exercises before communion; longer some, and others shorter; that the pious communicant, according to his devotion and opportunity, may find proper subjects for meditation and prayer.

A Shorter Exercise before Communion.

1. *Direct your Intention.*

O Most High, and omnipotent God! I, an unworthy sinner, desire humbly to receive the most sacred mysteries of the body and blood of thy Son, to the praise and glory of thy supreme majesty; in remembrance of the most holy life, passion, and death of Jesus Christ my Saviour; in thanksgiving for all the gifts and benefits bestowed upon me, unworthy sinner, and upon the whole Church; in propitiation for my innumerable sins; for my salvation, and for that of my friends, N. for the comfort of the faithful departed N. Truly in thee alone, O Lord, is all that can satisfy the desire of my heart. For what else is there in heaven, or what do I wish for on earth besides thee? Is it not thyself, that will be my exceeding great reward.

2. *An Act of Contrition.*

But also I humbly offer to thee, my Lord, the sacrifice of a contrite spirit, together with the sacrifice and sacrament of the body and blood of thy Son, my Saviour. For I am sorry, from my very heart, that ever I offended thee, (my God, so infinitely good, so gracious to me, and who hast so often comforted me in the holy sacrament) and especially by the sins of N. and N; which thou knowest, O searcher of hearts; and which I miserable sinner, sorrowfully confess to thee in the bitterness of my soul. O that I never had offended thee! But thou wilt not despise an humble and a contrite heart; thou that, in love to us, gavest to us thy only Son, that he might wash us from our sins, in his blood.

3. *Exercise your Faith.*

For I do firmly believe, O good Jesus! and with a lively faith profess, that thou thyself, equal to God the Father
in

in glory and power, true God and true man, art truly and really present in this sacrament ; who camest down from heaven to earth, to seek and save that which was lost ; wert truly born of a virgin, suffered, was crucified and died ; and left us thy body and blood, in this sacrament, as a memorial of thy love.

4. Exercise your Hope.

And therefore, why should I not hope in thee, O my chiefest hope, and only salvation of my soul ? Or whither should I fly but to thee, O Jesus ! my only refuge ? Who, with thy own sacred mouth, hast said, Come unto me all you that are weary and heavy laden, and I will comfort you.

O how sweet are thy words to my mouth, O Lord ! They are sweeter than honey to my palate. Therefore I come with assurance to thy altar, where, full of hope, I receive thee. For if I have thee, what shall I not have ? For thou hast all things, and canst do all things, and art good above all things.

The Lord governs me, and so I shall want nothing ; He hath placed me in a pasture, where himself, the good pastor, who laid down his life for his sheep, feeds us with no other food than his body and his blood.

What wilt thou deny to man, to whom thou hast given thyself ? Thou wilt not suffer me, O good Jesus, to want any thing necessary for my salvation, who so often receive and carry thee with me, that art the author of my salvation.

5. Exercise your Charity.

For thou art indeed God my Saviour, and good above all good ; and therefore I love thee, Christ Jesus, who, of thy extreme love to me, camest into the flesh, and hast loved me even to death ; and in testimony of thy love hast given thyself in this sacrament. I love thee above myself, and all other things. I earnestly desire so to love thee, and to adhere to thee alone. O that, by the virtue and efficacy of this sacrament, there might grow such a union of love between thee and me, that nothing in the world might be able to separate me from the love of Christ my Saviour : and since we ought to have

have mutually a constant charity among ourselves, I will, by thy grace, which I implore, conserve this charity, and be thy disciple, not judging another, not injuring another, either by word or deed; but comforting, assisting, and respecting them, I will love every body in thee; and do to all, even the least, as I would be done unto.

6. *Exercise Humility.*

But how should I dare to approach to thee? Art not thou, O God, the Lord, my Creator and Redeemer; the King of heaven and earth? And what am I? A despicable worm of the earth, dust, ashes, and which is worse than all these, an ungrateful sinner, and often rebellious against thee. Truly, O Lord, I am not worthy that thou shouldest come under my roof: but remember, O Lord! that thou wert Lord of all things, yet taking the form of a servant, thou camest to us, and didst familiarly converse with publicans and sinners; and finally, didst humble thyself unto death. I beseech thee, let thy humility move thee, not to despise me, though I am vile and contemptible; but mercifully come to me; or graciously receive me, when I come to thee.

7. *Pray for Grace.*

Therefore I beseech thee, O eternal Father, by the virtue of that most powerful love, which drew thy only Son into the virgin's womb, that, for us men, he might become man; I beseech thee, by the vehement desire which he had to eat, in the last supper, the pasch with his disciples; and to perfect the work of our redemption; also by the virtue of that love, by which he instituted the sacrifice and sacrament of his body and blood, in remembrance of his immense love, and as a pledge of our future glory; and gave himself for food to them, and to all of us; I beseech thee also, by the virtue of that most ardent charity, by which he offered himself upon the altar of the cross to thee, his eternal Father, as a sacrifice and ransom, to redeem us sinners, that thou wilt so direct me by thy saving grace, and so make me worthily to partake, at all times, of the sacred mysteries of his body and blood, that I may obtain abundant benefit thereby; as also a force to resist all the artifices of the world, the flesh,

flesh, and the devil, and to avoid all vices, and particularly N. &c.

And to exercise with greater diligence the virtues most necessary to my state of life, as charity, humility, purity, N. N. and that I may endeavour to serve thee every day more faithfully.

8. Offer yourself, and all yours, to God.

For what else can I return to thee, O Lord, for all those benefits thou hast given me? Do not I owe my life, my body, my soul, and all things else to thee, who gavest to me all things (gratis, and without any merit of mine), nay more, thy very Son himself, who hath laid down his life for me.

It is most true, O Lord, I owe myself entirely to thee, who gavest thy innocent Son entirely to redeem me a criminal. O that I may offer up my body a living sacrifice, holy and acceptable to God. O that my soul may live to thee, and all that I have may serve thee. Behold, my heart is prepared, O God, my heart is prepared. I beseech thee, O Lord! who dost more regard the mind than the gift, do not despise me thy poor servant, who have nothing to offer thee that is more acceptable, than him, in whom thou art well pleased; and, who afterwards bring my two mites, that is, my body and soul, which I purely and freely resign to thy service and disposition.

9. Join your Communion with the merits of Christ.

But thou my most dear Redeemer, my advocate and mediator, with God the Father, do not thou despise me; but favourably offer and commend, to thy eternal Father, this offering of a poor sinner, together with all thy most holy works done in perfect charity.

Join this homage of my service, with that most precious sacrifice, wherein thou offeredst thyself to God the Father in most sublime charity and obedience, on the altar of the cross.

Behold, O Lord! I am poor and needy; but thou art rich in merits and mercies: but on whom hast thou rather heaped up the riches of thy bounty, than on miserable sinners? Relieve, therefore, my poverty out of the im-
mense

menſe treasure of thy merits ; and ſupply my defects out of the abundance of thy love.

10. Represent to God the Father, the Merits of his Son.

O eternal Father ! look on the face of thy Chriſt ! Behold, this is thy beloved Son, in whom thou art well pleaſed ; and yet thou haſt ſo loved the world, that thou haſt given thy only Son, for the ſalvation of the world, to wit, to redeem the ſervant, thou haſt delivered up thy Son ; and thou haſt willed him to be alſo an advocate for us, and a mediator with thee, that what we cannot by our own merits obtain of thee, we may, by virtue of his merits, his ſacrifice on the croſs, offered for us ; which as they are moſt perfect, ſo they cannot but be moſt acceptable to thee,

O that his abundance may ſupply my want, that, for the honour and love of thy Son, thou wouldſt accept the ſervice and obedience of ſo contemptible a ſlave as I am.

11. Invoke the Saints, and particularly your Patrons.

To you, alſo, O ſaints and friends of God, I become a ſuppliant, and to you eſpecially, and in the firſt place, O moſt holy mother of God, always a virgin, and my patroness ; who, full of grace, haſt merited to bear in thy ſacred entrails, God and man.

And ye alſo, O ſaints, N. and N. my beloved patrons, who ſee him face to face, and eat with plenty that bread, which we ſee not but as in a glaſs, and in obſcurity, and receive covered under a different appearance ; I deſire, that, by your interceſſion, I may be often and worthily fed with this heavenly bread, and proviſion in the way ; that I may deſerve to be fully ſatisfied therewith, with you in heaven. *Amen.*

A ſhort Exercise before Communion.

Where yet you may obſerve the Acts of the chief Virtues.

O My God and my Saviour Jeſus Chriſt ! I adore thee with all my heart ; and I render thee thanks from the bottom of my ſoul, that, with ſo great charity, thou haſt

hast redeemed us, lost wretches, at the price of thy blood : and that in memory of this thy love, and also, as a pledge of future glory, with so admirable power, wisdom, and goodness, thou hast given us, for meat and drink, thy body and blood, and lastly for that, of thy ineffable mercy, thou hast vouchsafed to call me, a most miserable sinner, to these divine mysteries, among the number of thy servants.

But, alas ! I am an unhappy man, that have hitherto lived so unworthy of my calling ; and so often offended, and so grievously, with my sins, thee my God (especially with these N. N.) But now I am sorry for them, from my heart, and for love of thee above all things ; and for the future I resolve to serve thee only and to do thy pleasure.

And therefore coming now to the table of thy banquet, with all the affection of my soul I offer to thee the most worthy oblation of thy body and blood, which thou thyself once offered on the altar of the cross for us, with a pure intention, to the praise and glory of thy eternal Majesty, in memory of thy most holy incarnation, life, passion, and death.

And also in thanksgiving for all the gifts and benefits already given, or which hereafter thou shalt give, to the whole congregation of thy elect ; and to me, though the most unworthy of all ; and also for the safety of the faithful that are alive, and for the comfort of those that are dead N. N.

And I wish, that I could perform this great work of thy goodness, with all the affection, fervour, and desire of thy friends, who now are reigning with thee in heaven ; or that still fight under thy banner on earth.

For I believe in my heart, O Jesus, and I confess with my mouth, that the eternal Father, God, in himself supremely blessed, powerful, perfect, and wanting nothing, of his own infinite mercy, did so love the world, that he gave thee, his only Son, to us for to be our Saviour.

I believe also, that thou thyself, equal to thy Father in all things, by thy immense charity didst descend from the bosom of the Father into the virgin's womb ; and for us men became man.

I believe, that in love to us, instituting in the last supper this sacrament, thou didst give thy real body and blood,

blood, that is, thy own self, to be eaten by us. And lastly, being obedient to thy Father unto death, thou offeredst up thyself a sacrifice for us upon the altar of the cross.

And therefore I hope in thee, and with great confidence I come to thee, O Lord, who, for our sakes, hast done such wonderful things, and suffered such dreadful ones. For what wilt thou deny us, who hast so loved us, as to give us thyself?

I love thee also, O good Jesus, with all the power of my soul; and for ever hereafter, and to eternity, I will love thee, by thy holy grace.

But what shall I return to thee, O Lord, for this great favour, and for all others, which thou hast given me? Behold I do deny myself, and fully resign my whole self, that is body and soul, unto the good pleasure of thy most holy will.

But what have I, that I have not received? What is man, if compared to his Maker? What can a vile creature, a worm of the earth, a miserable sinner, a useless servant be able to do for God, his Creator and his Lord?

I acknowledge that I am poor and needy; and therefore I humble myself under thy mighty hand. But do thou, O Lord Jesus! as being my advocate and mediator, rich in merits and mercies, undertake my defence, and my cause.

And out of the treasure of thy immense charity assist my poverty, and represent to thy eternal Father, the ransom of thy blood, and of all thy merits; and out of them supply all my defects; and especially this, of my short and imperfect preparation, wherewith I come to these sacred mysteries; that so, by thee, the obedience of my unworthy service may be acceptable to him.

Grant also, O good Jesus, by all thy mercies, that I may always attend to this dreadful mystery, and admirable gift of thy charity, with due faith, reverence, and gratitude; and that I may receive it, now, and at all other times, with a pure and fervent heart. Grant also, that I may make it my care to sanctify the state of life, to which, of thy singular grace, thou hast called me, with charity, humility, meekness, patience, sobriety, and with such manners as are agreeable to thee, and are becoming thy faithful

faithful servant ; that so my service may be more pleasing to thee, to thy greater glory, to the advantage of thy Church, and to my own and my neighbour's salvation.

And, finally, I humbly implore, that, by the virtue of thy body and blood, thou wilt efficaciously withdraw my heart from all dangerous affections of N. which do obstruct the fervour and fruit of this sacrament ; and so intimately unite and incorporate me into thyself, that I may taste how sweet thou art, O Lord ! and may become one spirit with thee ; that thou mayest dwell in me, and that I may dwell in thee ; so that nothing shall be ever able to separate me from thee. For it is good for me, to adhere to thee ; for what have I else in heaven, or what do I desire on earth, but thyself ? O God ! my portion for ever.

Aspirations useful at our approach to the Communion.

Note, The reception of such a guest into our soul, ought to be with great reverence, and with the affection of a most sincere piety. Therefore we should often repeat acts of faith, hope, and charity ; acknowledge and confess the majesty, bounty, and mercy of God ; make profession of our own misery and frailty ; and, with hearty desires and affections of the soul, discourse with Christ now present. And here may be applied short and fervent aspirations, such as are in the psalms, and the gospels ; but they ought to be rather expressed by the heart, than by the mouth ; till being gone from the altar, we may consider them more at large in silence. Of which I here give some examples.

I Will love thee, O Lord, my strength ; the Lord is my fortress, and my refuge, and my deliverer.

What is man that thou art mindful of him, O Lord ! or the Son of man, that thou doest visit him ?

How good is God to Israel ! to those of an upright heart ?

Confess to the Lord, for he is good ; for his mercy endures for ever.

Praise the Lord all nations : praise him all ye people, because his mercy is confirmed upon us, and the truths of the Lord endures for ever.

As

As the hart panteth after the fountain of water so doth my soul thirst after thee, O God.

It is good for me to adhere to God; and to place my hope in God.

My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.

Whence is this favour, that my Lord should come to me?

Blessed is he that cometh in the name of the Lord.

O Lord, I am not worthy that thou shouldst come under my roof; but speak the word, and thy servant shall be healed.

Dost thou come to me! O great King, to the meanest servant!

I know, O Lord, it is love that prompts and overcomes thee: Well! come, O Lord, and do not delay; but I beseech thee, to bring with thee that so desirable goodness, meekness, charity, and mercy, by which my misery may be excused and cured.

Thou art the physician of my soul, who, by thy wounds, hast cured all our infirmities. And I am the sick person, to cure whom, thou didst descend from heaven; heal, therefore, my soul, for I have sinned against thee.

O true light, which dost illuminate every man that comes into the world, illuminate mine eyes, that I never sleep unto death.

O King of heaven and earth, rich in mercy, behold me poor and needy; thou knowest what I most want, and thou only canst supply me, and help me. O God assist me, and, out of the treasures of thy bounty, enrich and succour my poor soul.

O my Lord and my God! behold, I am thy servant; give me understanding, and excite my affection, that I may both know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world. Take from me, whatever is hurtful to me, and displeaseth thee; and give me whatever thou knowest to be pleasing to thee, and profitable to me.

Behold, O Lord! I now have thee, who hast all things: I possess thee, who canst do, and doth possess all things. Therefore, O my God, and all things, withdraw my heart

heart from all things that are out of thee, in which is nothing but vanity and affliction of spirit. Let my heart be fixed only on thee; let my repose be in thee, where is my treasure, the supreme verity, the true felicity, and the happy eternity.

O my God, and all things, I beseech thee, let the ardent and sweet force of thy love so possess my mind, that, for love of thee, I may die to the world, who, for the love of me, didst vouchsafe to die on the cross.

CHAPTER V.

Exercises after the Holy Communion.

Some longer, and some shorter according to the Devotion or Opportunity of the pious Communicant.

THOMAS de Kempis doth wisely and piously admonish (in the 4th book of the Imitation of Christ) that we should not only prepare ourselves for devotion before communion, but that we should carefully keep ourselves in devotion after receiving the sacrament. Nor is there to be less care after than a devout preparation before. For a good guard of ourselves after, is the best disposition for greater grace. For if we presently involve ourselves in exterior affairs, we, by that means, become very indisposed for grace. Therefore (says he) lead your guest into your inner chamber, that is, your heart; take heed of talking much; stay in private, and enjoy your most sweet guest; for now you possess him, that all the world cannot take from you.

Therefore I here set down a practical exercise consisting in three points. I. Thanksgiving. II. Oblation. III. Petition.

I. POINT. Thanksgiving.

1. And to excite yourself to due thanks, exercise acts of a lively faith, with affections of humility, reverence, admiration, &c.

O Most merciful Saviour Jesus Christ, how sweet and meek, and extremely merciful art thou to all that call upon thee? For when we were not, thou didst, by thy

thy power, create us ; when we were become thy enemies, thou camest from heaven, and, with wonderful wisdom, didst redeem us ; and because, without thee, we cannot live, move, or be, either in body or soul, thou dost of thy infinite bounty guard us with so many sacraments and helps of grace ; nay, thou givest us thy body and blood, that is, thyself in this sacrament, after a wonderful manner, O charity ! O piety ! O new and profound mystery !

Dost thou, O my God, vouchsafe to come to me ? the Lord and King of supreme majesty, to the meanest servant ! God to a man ! The great Creator to a creature !

How comes it to pass, that thou, O Lord, comest to me ; from whom thou mightest depart, because I am a sinful man ? What is man that thou art mindful of him, or the Son of man that thou dost visit him ? Thou knowest very well what I am, to wit, dust and ashes, a vessel of corruption, the food of worms ; and dost thou come from heaven to such a one ? O God, my Lord, how wonderful is thy name over all the earth.

2. Here excite acts of gratitude and praise for so great benefits.

What shall I render to the Lord for all that he hath given me ? O that my lips were opened, and my mouth were filled with his praise ; that I might sing his glory, and his grandeur all the day long, and declare all his marvellous works.

May my soul, that hath received so many and so great favours, magnify the Lord, and my spirit rejoice in God my Saviour. Because he hath regard to the meanness of his servant ; and he that is powerful hath done great things for me, and hath filled the hungry with good things.

Bless therefore the Lord, O my soul, and let all that is within me, now praise his holy name : bless the Lord, O my soul, and forget not all his favours : who forgives all thy iniquities ; and who cureth, by virtue of this sacrament, all thy infirmities.

3. Because you alone cannot sufficiently praise God for so great benefits, therefore invite all the saints and all creatures

tures to praise God with you ; as the three children, saved in the fiery furnace, did exhort all the creatures of heaven, and earth, and sea, to praise God, saying, with one voice, *All ye works of the Lord, - bless the Lord, &c.* And how much rather ought we to do so, who have received him into ourselves, by whom we are delivered from death, and the flames of an eternal fire ?

Great art thou, O Lord, and very much to be praised : and who can declare thy power, or make known all thy praises ? As for me, if all my members were so many tongues, and every respiration of my life were employed in thy praises, yet I should still say too little for thy mercies. Therefore, acknowledging my own insufficiency, I wish, with all my heart, that all creatures, for me, and with me, might praise and bless thy name for ever.

But before all things, O most merciful God, accept the prayers and thanks, which thy Son our Saviour offered thee, in his humanity, from the instant of his incarnation, through his whole life ; and especially those, when instituting this sacrament, and knowing how unable we are to render thanks for so great a benefit, he lifted up his eyes to heaven, to thee, O God, his omnipotent Father, and in all our names gave thanks to thee.

Accept also, O most meek Father, those thanks which the blessed virgin, mother of thy only Son, offered to thee, when she conceived in her chaste body, carried and brought forth him, whom I now hold in my breast ; and also, all those which she paid to thee through her whole life, and particularly as often as she did receive, with the ardent desire and profound devotion of her heart, him, in the sacrament, who was then ascended into heaven.

May all the angelical spirits also, bless and praise thee, O Lord, who stand trembling at the throne of thy majesty, and sing continually, holy, holy, holy.

O ! that all the works of the Lord may bless the Lord, and praise and exalt him for ever.

II. POINT. Oblation.

1. Offer to God the Father, his Son Jesus Christ, with all the treasure of his merits.

O Father of mercies, and God of all consolation, how hast thou loved us ; even so as to give us thy only Son,

Son, once for our redemption, but every day for our food and refecti^on. What can I, that am a pitiful creature, render thee for so great a charity? Even the very same, than which thou couldst not give me a better thing, nor I receive a greater. I mean, I offer to thee, O my Father, thy most beloved Son, whom thou so kindly hast given for my salvation, and whom in this sacrament (for a perpetual memorial of that benefit) thou hast so graciously given me to receive.

Whom can I offer to thee, O eternal Father, rather than thy beloved Son, in whom thou art well pleased? Whom can I, that am a criminal, interpose as my intercessor, rather than him who is a propitiation for my sins; an advocate, who is high-priest, sprinkled with his own blood, and not another's; a holy sacrifice, a Lamb without spot, who did commit no sin, but bore the sins of the world; and hath healed our maladies with his own wounds?

Behold my hope, my confidence, Christ Jesus, thy Son, my Saviour. I beseech thee, do not despise this oblation, though my iniquity, who offer it, deserves it; but accept it graciously, because the dignity of the offering is infinitely greater. Look upon the face of thy Christ, who, for our salvation, being made obedient unto death, offered himself a sacrifice upon the cross for us.

Is not this the innocent one, thy Son, whom thou didst deliver up to redeem the servant? Remember, O good Father, that this is he, whom thou didst beget from all eternity, equal to thyself in power; yet thou wouldst have him be made partaker of my flesh, that, being a sharer in my nature, he might make me sharer in his divinity.

Regard thy Son, and let that move thee to take pity of the servant; and while the wounds of thy Son are uncovered to thee, I beseech thee, let my crimes be covered; and since my flesh hath provoked thee to anger, let the flesh of thy Son incline thee to mercy.

Receive therefore, O holy Father, omnipotent eternal God, this holy and immaculate sacrifice of thy Son, which I, thy unworthy servant, offer to thee, together with all his virtues, his merits, his torments, his wounds, his groans, and all the drops of his holy sweat and blood. Receive him, I beseech thee, in the union of that love,
with

with which he offered himself to thee on the altar of the cross, to the praise and glory of thy name; in thanksgiving for all thy benefits bestowed upon me and all mankind.

Receive him also, for the pardon of all my sins, and for the supplement of all my defects; for the comfort and repose of all the faithful, living and dead. Through the same, whom I here offer, our Lord Jesus Christ, thy Son, &c.

2. Offer yourself to Christ, who so lovingly hath vouchsafed to give himself to you.

O My most loving Saviour, how great is thy mercy towards me? Whom, though a most base and miserable sinner, thou hast bought with so great a price, as thy most precious blood.

For, that thou mightest deliver me that was a slave of Satan, thou that art the true Son of God, didst offer thyself on the altar of the cross, a ransom for my redemption; and that thou mightest feed and strengthen me, thou hast now given thyself to me for food.

What can I return to the Lord, who am poor and indigent, for all that he hath given me? Wouldst thou have me give thee my heart? Nothing is more just. Shall not my soul be subject to God, from whom is all my salvation.

With all justice he claims my soul, who hath laid down his own for me. My heart is prepared, O God, my heart is prepared. Behold my soul and my body. Accept me wholly, who didst make me wholly; and when I was entirely lost, thou gavest thyself entirely for me.

But what is this exchange, if I give myself for thee? What; a slave for his Lord! A man, for his God! An impious man, a filthy sinner, for a Lamb without spot!

But, O Lord, turn not thy face from me, whom thou hast had in so great esteem, as to give no other than thyself for me; and I beseech thee humbly, not to despise me, who art my God and my Saviour.

Receive me graciously, who for me didst take upon thee the form of a servant. Receive the man, who for me didst become man. Accept the sinner, who didst come to save sinners. Seek out the lost sheep, who didst come to seek and save that which was lost. Thou art the good

M

Shepherd,

Shepherd, and the Lamb without spot, that takest away the sins of the world. Accept the obedience of my service, which, though unworthy, I offer in union with that sacrifice, in which thou offeredst thyself for me, to God the Father, a sacrifice on the altar of the cross.

Join this, my poor service, to all that thou hast done and suffered for me; and vouchsafe to offer it to thy eternal Father, with the riches of thy satisfactions and merits; that my poverty may be enriched by thy abundance; and that, by thy mediation, I may obtain that grace, which of myself I can by no means deserve.

O Lord, God of truth, I commend my spirit into thy hands, who hast redeemed me. It is good for me henceforth to adhere to thee, and to place my hope in thee, O Lord. For what have I in heaven but thee; and what can I desire on earth, in comparison of thee? For thou art the portion of my inheritance, and of my cup: thou art he, who restorest to me my birthright.

III. POINT. Petition.

1. Do not be afraid to ask at this time, many things earnestly and perseveringly, both for yourself and your friends. You have here a treasure of infinite wealth; ask what you will. The eager desire of the petitioner doth excite the liberality of the donor. Open thy mouth, and God will fill it; but, in the first place, ask pardon for your sins, and your negligence and defects, which you have committed in the use of this sacrament.

O Most clement Saviour! in the multitude of thy mercies and goodness, I have come to the table of thy banquet, from which, conscious of my misery and iniquity, I might justly have abstained, lest coming unworthily, I might become guilty of thy body and blood.

But O most merciful Lord, remember not my sins and my ignorances, but rather call to mind thy mercies; that thou mayst not enter into judgment with thy servant; for no one living can be justified in thy sight.

For if thou mark our iniquities, who can hold out? Who can dare to approach to thy table? Who can support the rigour of thy justice? Or who can appear in the sight of thy divine majesty, before whom the heavens are not pure?

Behold,

Behold, O Lord, I confess against myself, my injustice, Remit, I beseech thee, the impiety of my sin. Against thee only I have sinned, and done evil in thy sight. But save me, who didst come to save sinners; and cast me not out of thy presence, for whose salvation thou gavest thyself a ransom, of thy own pure good will, and for whose nourishment thou gavest thyself for food. O how great may be the assurance and hope of a penitent sinner, that knows how great is the goodness of his Saviour!

What, therefore, O Christ my Saviour, can hinder me from coming to thee; who, for my salvation, didst come down from the highest heaven? I am indeed very weak and infirm; but should I therefore fly from thy presence?

Nay, rather for that very reason I come to thee, because I am infirm; for they that are in health, have no need of a physician, but they that are sick; and thou art the only physician of my soul, who hast cured our sickness by thy wounds. Heal, therefore, my soul, for I have sinned against thee.

My iniquities, like a heavy load, are burdensome to me; and who will ease me? Or who will carry my burden? Thou art the Lamb of God, that takest away the sins of the world; who hast carried the cross, that thou mightest bear our iniquities: who hast said, Come unto me all ye that labour and are oppressed, and I will give you rest; and why should I not come to thee, who alone canst take off the load of my sins?

I am corrupted with vices and evil passions, and therefore I fly to thee; for who else, but thou, O Lord, can make clean him that is conceived in impurity; who hast washed us from our sins in thy blood? I beseech thee therefore, wash me from my iniquity and cleanse me from my sin.

I am that prodigal and disobedient son, who running from thee, have consumed all my substance; and now I suffer extreme want. Whither shall I go, if I return not to thee, my most indulgent Father? Thou art the Father of mercies, and God of all consolation, who dost always receive into favour thy children that return to thee; and dost comfort and embrace them with a fatherly tenderness.

True it is, I am not worthy to be called thy son, but for all that, thou wouldest be esteemed and be indeed my

Father. Be therefore kind and merciful to me, receive thy renegade child, cover his nakedness, satisfy his hunger. As a father hath compassion of his children, so do thou take pity on me, O merciful and compassionate Lord. For canst thou take pleasure in the death of a sinner, who didst vouchsafe to die for me, that I might live? Behold, with what hope I come to thee, my Saviour Christ, although I be a sinful man. But have mercy on me for thy infinite compassion; if I have not performed this dreadful mystery, with that care, preparation, and devotion that I ought.

Remember, O Lord, what is my substance; the spirit is indeed willing, but the flesh is weak; and this earthly habitation depresseth the mind, which meditates many things. O Lord, my desire is wholly to thee, and my sighs are not hid from thee.

2. Since now you have with you, God, and your Saviour, your captain, physician, your teacher, Father and all good; that is, him, who both can and will give you all things necessary to your salvation; therefore with great confidence pour out your heart in his presence, and declare before him all your grief, and implore the help of his grace in all your necessities.

O Most merciful God, I desire with all my heart to serve thee for the future, in justice and holiness all the days of my life. O that my ways were directed to keep thy commandments! This I desire, as the top of my wishes, that I may draw off my heart from all created things; and that I may be wholly united to thee; that I may dwell in thee, and thou in me, by virtue of this sacrament; for I desire to adhere to thee, because thou art my God, my Saviour, my light, my leader, my physician, my master; yea, my Father and all things.

I wish that I may yield up my body a living sacrifice, holy and acceptable to thee; that I might live, and yet not so much I, as that Christ may live in me, whom I have within myself. I have resolved, O God, to keep thy law. But I find another law in my members repugnant to the law of my mind; that the good which I would do, that I do not. To thee, therefore, O Lord, I have lifted up my eyes, because thy eyes behold my weakness.

I beseech

I beseech thee to look with the eyes of mercy upon my imperfection; for without thee we can do no good, but all our ability is from thee. Do thou therefore lead me in the path of thy commandments, because it is that I desire.

Deliver me from my enemies, O Lord, who hast prepared a table for me in thy sight, of which by thy grace I am now become partaker.

Give me understanding and I will search thy law, and will keep it with my whole heart. Direct my way in thy sight, that I may turn out of the path, the end of which leads to death.

O searcher of my heart! thou seest how frail I am, and prone to vice. N. N. I intend to have a care of falling; but fall I shall, unless thou lendest me thy hand; help, therefore, O Lord, my weakness.

3. Consider what virtues become a Christian, and particularly your condition of life, and pray for the assistance of grace to gain them, by virtue of this sacrament.

O Christ Jesus, meek and humble of heart, who, being in the form of God, didst take the form of a servant, and even to this time dost humble thyself to thy servants. Who put thyself under the species of bread and wine, and so permittest thyself to be taken unworthily and carelessly by many. Grant that I never have my heart exalted, nor my eyes lofty, that I walk not in great things, nor think highly of myself, but that I may always fear thee.

O my Lord, who, though thou wert rich, didst take the form of a poor servant, incline my heart to thy testimonies and not to covetousness, but that I may take delight in thy commands, as in all riches, and having food and clothes, to be therewith contented.

O immaculate Lamb, who wouldst be born of a virgin, give me a purity of mind and body, create in me a clean heart, O God.

O Christ Jesus, who as a Lamb wert led to the sacrifice, and didst suffer so many injuries and affronts, give me a spirit of patience and meekness, and let me learn of thee, to be meek, and humble of heart.

O Christ, my Saviour, who, when thou wast thirsty, had gall and vinegar given thee to drink, and hast prepared

pared for us, in this sacrament, all the delights of the spirit; take from me all concupiscence: grant that I may serve thee my God, and not be a slave to pleasure. Take from me the desires of my palate, that my heart become not heavy with gluttony and drunkenness.

O Lord, who in the garden didst pray long, and most fervently, with a bloody sweat, grant I may praise thee with my whole heart, that my soul sleep not through weariness in thy honour and service; but give me joy and salvation.

O Lord, who in true charity didst pray for thy enemies, grant that I may love my neighbour as myself, and that I may do good to them that hate me.

O most sweet Saviour, what goods can be wanting to him, to whom the fountain of all good is pleased to come? Coming once to the house of Zachæus thou saidst, To-day salvation is come to this house. Now, O Christ, thou hast entered the house of my soul; say, I beseech thee, I am thy salvation, because, with thee, it is the same thing, to say and to do; and thou only art my God, and my Saviour.

Help me, O God my salvation, and for the glory of thy name deliver me, and save me; for what is Jesus, but a Saviour? Truly there is no other name under heaven, given to men, in which we can be saved.

O Lord, who so graciously art come to me, I will not let thee go unless thou blest me, who opens thy hand, and fills every living creature with thy blessing.

O that I may receive a blessing from the Lord, and mercy from God my Saviour, so that I may go from virtue to virtue, until I see thee, my God, in Sion, clearly, whom I now see in the sacrament covered, and as it were through a glass in obscurity.

4. Pray also for your neighbour, friends, benefactors, &c.

O Lord, the bowels of whose mercy are open to all, who wouldst have none to perish, but all men to be saved, and therefore didst suffer death for all; and for all didst institute this sacrament. Save thy servants, O God, who hope in thee: be mindful of thy congregation, which thou hast possessed from the beginning. Save thy people,

O Lord,

O Lord, and bless thine inheritance ; govern them, and exalt them for ever.

Assist thy servants, I beseech thee, whom thou hast redeemed with thy precious blood ; send them help, O Lord ; from thy holy place, and from thy Sion defend them.

Have mercy upon my parents, brethren, friends, and benefactors, (N. N.) communicate to them the merits of thy blood shed for our salvation ; that, in this life, they may have the grace to serve and honour thee, and at length may come to the glory of eternal life, and enjoy thee for ever.

Extend thy mercy also, to the souls departed in thy faith ; that the merits of thy sufferings may obtain for them joy everlasting.

5. Pray also, that by the intercession of the blessed virgin, and of all the saints, this your communion may become acceptable to God.

O most holy virgin Mary, who hast merited to be the mother of the same Lord, whom I have now received, intercede for me to thy Son ; and obtain for me the pardon of all the negligences and indignities that I have committed in the taking this sublime sacrament.

And O ! all ye saints of God, who have past the sea of this mortal life, and have deserved to arrive at the haven of eternal happiness, assist me with your prayers, that this divine food which I have now received, may strengthen me against all my infirmities and dangers, and all the snares and artifices of the devil, the world, and the flesh ; that, in the virtue of this food, I may travel through the desert of this world, to the mountain of God, and there for ever rejoice with you in his divine fruition ; and that with you, I may praise God for ever, through the same Jesus Christ our Lord, &c.

A Shorter Exercise after the holy Communion.

O Father of mercies, and God of all consolation, who, of the abundance of thy infinite charity, hast given to us thy only Son, that, believing in him, we may not perish, but have eternal life ; and that our wants and poverty may be supplied out of the immense treasure of his

his merits: behold, I, that am a miserable sinner, but of thy mercy, called to be a disciple of thy Son, am now become partaker of his body and blood; and being most strictly united to me, possess him as my own.

And as such, in the union of the charity, by which he offered himself up for us, upon the altar of the cross, and now gives and communicates himself to us, in the sacrament of the altar; I offer him, with all his merits and virtues, to thee, O Lord! to thy eternal praise and glory; that thou mayest be perfectly pleased in him; and that we, who are not able to please thee, by any actions of our own, may, by the merits and blessing of thy most beloved Son, become perfectly acceptable to thee.

Most holy Father, I offer to thee all his charity, religion, obedience, humility, poverty, meekness, patience, and all other his virtues in which he abounded, that by them may be supplied all that is wanting in me.

And, whereas I cannot render such thanks as are due to thee for all the benefits bestowed upon me, I offer to thee all the praises, which he offered to thee, when he lived upon earth amongst men; and which he now offers to thee in glory.

And since I am not able to satisfy thy justice for all my debts or my sins; I offer to thee all his labours, fastings, watchings, wearinesses, prayers, and whatever he did or suffered, from the instant of his conception, till he gave up his life on the cross, all his anguishes, sorrows, and torments of his passion; all the blood he shed for me; all the wounds he received for me, and the death which he suffered for me.

Behold, O most clement Father, here is the treasure in which I have fixed my hope; these are the riches which I offer, for the satisfaction of all my debts.

O most gracious Father, look upon the face of thy Christ; and since he is thy beloved Son, in whom thou wert always well pleased, who is now intimately united to me, I humbly beg thou wilt regard me also, with the eyes of thy mercy. I present myself before thee, under his protection and defence, and under the shadow of his wings; that beholding him, thou mayest mercifully and kindly look upon me also, as his purchase, and perpetual servant.

I beseech

I beseech thee, that thou wilt not suffer me to perish, who have so often received thy Son, who, being sent by thee, came into the world to seek and save that which was lost: grant this, of thy infinite mercy; through the merits of my Lord and Saviour Jesus Christ, who with thee and the Holy Ghost reigneth one God for ever. *Amen.*

A Short Exercise after holy Communion, upon emergent Occasions of Want of Time.

O Lord Jesus Christ, I most humbly implore thy mercy, that this divine sacrament of thy body and blood, which I have now received, may not be imputed to me as an encrease of punishment; but as a saving means to my pardon. Let it become the absolution of my crimes; the strength of my frailties; the support against the dangers and temptations of the world, the flesh and the devil; and the wholesome food of my pilgrimage in this world. O my Lord! do thou, in the virtue of this holy mystery, lead me to walk in thy way, and bring me back, when I go astray; receive me when I return; support me when I am ready to stumble; and raise me up when fallen; and when I persevere by thy grace, do thou receive me into thy glory.

O most gracious Jesus, grant that my soul may be united to thee in so firm a bond of charity, that from this moment I may never find any sweetness but in thee; that I may never love any comfort but what comes from thee; that I may covet no other love but thine; nor desire any other delight, but in thyself: that so being clothed with the armour of faith, hope, and charity, I may faithfully and valiantly fight the good fight, under the banner of the cross; and afterward receive, by thy grace, the crown of justice, which thou hast laid up for those that fear and serve thee; who with the Father, in the unity of the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

CHAPTER VI.

Of the Manner how to hear Mass with Piety and Profit.

An Admonition of the Excellency, Usefulness, and Reverence of the holy Mass.

ONE of the principal duties of a Christian is to be present at the sacrifice of the Mass, frequently and devoutly ; so that he that doth not hear Mass daily, (if he can with convenience) or hears it negligently, either knows not the dignity and usefulness of so great a sacrifice, or else esteems it not, as he ought. For, in the Mass, all the price of our salvation, and all the treasure of Christ's merits is proposed to every Christian ; and the principal mysteries of our redemption are renewed.

He, therefore, is convinced to be careless of his salvation, and negligent in the service of God, who doth not often with a pious meditation of mind, and a thankful affection towards God, revolve and remember the benefit of his redemption ; and so neglects the treasure, bought with so great a price, even with the blood of Christ, and so great helps of a Christian life.

For our Saviour requires of us a frequent and thankful memory of his passion and love to us ; of which he hath left in his Church, for us, so noble a monument ; saying, As oft as ye shall do this, ye shall do it in remembrance of me.

Therefore it will not be improper to set down here some things, which set forth the dignity and utility of this so great sacrifice ; and which may excite in the faithful a greater reverence and desire of it. St. Gregory saith, What faithful man can doubt, but that at the voice of the priest, in the time of the immolation, the heavens are opened, and the angels are present in this mystery of Jesus Christ ; that the most high things are associated to the lowest ; earthly things, are joined to heavenly ; and invisible and visible things become one. (*Lib. 4. Dial. cap. 56.*)

And St. Chrysostom confirms this, saying, At the time that the sacrifice is offered, the angels stand by the priest,
and

and all the orders of the heavenly powers raise their voices ; the place near the altar is full of quires of angels, in honour of him, who is there sacrificed. For can those ministering spirits, and, as it were, the courtiers of so great a King, leave their Lord, without the service of his attendance ? For if the charity, wherewith all the saints were inflamed, from the beginning of the world, and that shall be to the end of the world ; if all the merits of all saints, all the praises, and all the services they paid to God, both past, present, and to come, though never so acceptable to him, yet, if they were all joined together, they would not contain so perfect a praise and honour of God, as one only Mass, which the lowest and poorest priest doth celebrate. And the reason is, that in every Mass Christ is the principal priest, who, as such, doth actually offer the sacrifice itself, so that in the Mass it is Christ who doth most supremely worship and honour God, to supply our defects. And it is certain, that all creatures together, cannot render so much honour to God, as the Son of God ; so that the sacrifice of the Mass, both on the account of him that offers it, and on the account of him, who is offered, exceeds all the religion and worship that can be exhibited by any creature, or by all joined together. Hence Bellarmine saith, as a thing deplorable ; We affirm, all of us, that Christ himself is present in the sacrament of the altar, and, in the mean time, some men use the holy mysteries, as if they thought there were nothing less true.

It is, indeed, a most horrible thing to observe, that there should be found any among Christians, who, though present in the Church with their bodies, yet, in their mind, and with their eyes, are wandering about ; that talk impertinently ; speak trifles and jests ; stand as spectators in a comedy, and make no account of what the priest saith or doth. What can be more unbecoming a Christian, than to behold irreverently, and without devotion, the sufferings of Christ his redeemer ? What is this, but to heap sins upon sins, where sin should be expiated ; and to their greater ruin, to turn the very medicine to poison ? How ill doth this perversity of men agree with the holiness of the place ? For holiness becomes the house of God ; where the Holy of holies inhabits. One would say, that such persons do not believe,
that

that the great King of heaven and earth, the Lord and Judge of the living and the dead is present in this sacrifice. For, while the angels praise him, the dominations adore him, the powers tremble before him, these men apply themselves to tattling and trifling. St. Chrysostom, and other Fathers, call these mysteries, terrible, and to be trembled at; at which Christians should not assist, but with dread and fear. Hence it is, that the Council of Trent gives this grave admonition; Any man may easily consider, with what religious honour and veneration the most holy sacrifice of the Mass ought to be celebrated, who calls to mind, that the holy scripture calls that man cursed, who doth the work of the Lord negligently.

And if we must necessarily confess, that there is nothing that faithful Christians can do, that is so holy and divine as this most dreadful mystery, in which the life-giving host, by which we are reconciled to God the Father, is daily offered by the priests on the altar, then it evidently appears, that we should employ all our care and diligence, that we perform the same, with the utmost cleanness and purity of spirit; and with all the exterior appearances of devotion and piety, (*Seff: 22.*)

The Manner and Practice to hear Mass piously, by the Exercise of the Passion of our Lord.

THOUGH Christ himself is here the principal offerer, as well as the oblation, yet the priest represents the person of Christ; whence it is, that his habit and vestment, and all the actions of the Mass, hath some resemblance to the passion of Christ, as

1. His tonsure, or shaved crown, signifies the crown of thorns.
2. The amice, the veil put before the eyes of Christ.
3. The linen tunic, or alb, signifies the white garment that Herod clothed Christ with, in derision.
4. The girdle, signifies the cords with which they bound Christ about the middle, when he was taken in the garden.
5. The maniple, signifies the cords with which they bound the sacred hands of Christ, as of a malefactor.

6. The stole, signifies the cords they put about his sacred neck, when, bearing the cross, he was led to Mount Calvary.

7. The vestment, signifies the purple garment which was given to Christ in the palace of Pilate.

8. The cross upon the vestment, signifies the cross which our Saviour carried, and on which he was crucified for us.

9. The chalice, signifies the chalice of Christ's sorrows, which, for our sakes, he willingly drank up.

10. The sacred linen, that are spread on the altar, signify the linen in which the sacred body of Christ was wrapped in the sepulchre.

A Preparation before Mass.

Whilst the priest is preparing himself for the sacrifice, remember, O my soul, with what earnest desire the ancient Fathers heretofore did expect and wait for the coming of the Messias in the flesh, and say,

MOST clement Father of mercies, and God of all consolation, who didst so love the world, that thou didst not spare thy only Son; but didst give him up for our redemption, to the passion and death of the cross; and wouldst daily renew in thy Church the same oblation acceptable to thee, to renew in us the fruit thereof; we beseech thee, that we may be present at this admirable and saving mystery of thy wisdom, power, and goodness, with reverence, attention, and devotion, that we may most effectually obtain, by this unbloody oblation, the participation of his bloody sacrifice, through the same our Lord Jesus Christ, &c. *Amen.*

Then, with the priest, sign yourself with the sign of the cross, and say,

IN the name of the Father, and of the Son, and of the Holy Ghost.

Judge me, O God, and decide my cause from a wicked people; and deliver me from the unjust and deceitful man;

Because thou art, O God, my strength; why hast thou rejected me, and why do I go mourning, whilst my enemy afflict me?

Send forth thy light and thy truth; they have led me, and brought me to thy holy mountain, and to thy tabernacle.

And

And I will go unto the altar of God ; to God who rejoiceth my youth.

I will confesse to thee, upon the harp, O God, my God : why art thou sad, O my soul, and why dost thou trouble me ?

Hope in God ; for I will still confesse to him, who is the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

I will enter unto the altar of God.

To God who rejoiceth my youth.

Our help is in the name of the Lord.

Who hath made heaven and earth.

At the general confession, which the priest makes at the foot of the altar, humbly bowing down his head,

Reflect how Christ, taking with him his disciples, and the sins of the whole world, prayed at Mount Olivet, falling on his face ; and by the agony of his passion, but much more for the horror of our sins, his sweat became like drops of blood falling upon the ground.

I Confesse to Almighty God, to the blessed virgin Mary, to blessed St. Michael the archangel, to blessed St. John Baptist, to the holy apostles St. Peter and St. Paul, and to all the saints, (and to you Father) that I have sinned very much in thought, word, and deed, through my fault, through my fault, through my very great fault, [here knock your breast thrice]. Therefore I beseech the blessed virgin Mary, the blessed St. Michael archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, all the saints (and you Father) to pray for me to our Lord God.

The absolution given by the priest.

May the Almighty God have mercy on you, and, pardoning your sins, may he lead you to eternal life. *Amen.*

May the omnipotent and merciful Lord give you indulgence, absolution, and remission of all your sins. *Amen.*

Then the priest kisseth the altar (and begins the introit of the Mass) where

Reflect how Christ, like a meek Lamb, permits his blessed mouth to be kissed, by the impious traitor Judas, and by a sign of love was betrayed to his enemies.

At the Kyrie eleison which signifies, Lord have mercy, and is repeated three times; Consider Peter, who, after such fair promises of constancy and fidelity, thrice denied his Lord, and repented not, till his merciful Lord looked back upon him.

Behold here, a looking-glass of human frailty. We fall as easily; but we cannot rise again unless the mercy of God help us; and therefore we should always implore it. And this is signified by the frequent repetition of Kyrie eleison (Lord have mercy) For it is a hard thing, and a very great work of divine mercy for a sinner to be converted. But O! what joy arises to the angels by such a conversion of a sinner doing penance; and that is signified by the angelical hymn that follows.

GLORY be to God on high, and peace, on earth, to men of a good will. We praise thee; we bless thee; we adore thee; we glorify thee; we give thanks to thee; for thy great glory, O Lord God, heavenly King, God the Father omnipotent: O Lord, the only Son, Jesus Christ! Lord God! Lamb of God, who takest away the sins of the world, have mercy on us; who takest away the sins of the world, receive our prayer; who sittest at the right hand of God the Father, have mercy on us. For thou only art holy. Thou only art the Lord, thou only art the Most High, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. *Amen.*

Then the priest turns to the people and says, The Lord be with you; and the people answer, And with thy spirit. Which is often repeated in the Mass; by which the priest and the people do mutually pray for the divine assistance to each other; that they may thereby become more capable to celebrate the divine mysteries.

Then follows the collect, or general prayer, in which the priest doth represent the necessities and dangers, or the desires of the whole people, or Church, as it were presented, to God; and therefore the priest says, *Oremus*

mus (let us pray,) as inviting the congregation to make that prayer with united desires and minds.

Here you may meditate of the collected accusation of the people against Christ; the counsel in the house of Caiphas, and the divers injuries, blows, and affronts he suffered; and join your intention with the priest, in this prayer.

O Lord, graciously receive the prayers of thy Church, and destroy all heresies and schisms; that so thy Church may serve thee in secure liberty, through Jesus Christ our Lord, &c. *Amen.*

Then follows the epistle, which is taken usually out of the prophetical, or apostolical scriptures; which we ought to hear, as if the apostle or prophet himself did teach or correct us, or you may in the mean time pray thus,

O eternal God! who never ceasest to excite us thy unworthy servants, by the public ministry of the Church, and by the apostolical and prophetical, and other holy doctrines and lessons, to the honour and love of thy name, and to arm and fortify us, against the artifices of the world, the flesh, and the devil.

We beseech thee, grant that we may all of us, always receive in our hearts the sacred doctrines and lessons, and seriously endeavour to conform our manners and life to them.

And lest it should turn to our greater condemnation to have known the way of truth, or thy will, by so many of thy interpreters and preachers, and not to have performed it; gave us the grace and strength, that we may be able efficaciously to do those things, which we so often have known ought to be done. Through Jesus Christ our Lord, &c. *Amen.*

At the gospel, the priest goeth from the right hand to the left side of the altar, which signifieth, that the gospel was first to be preached to the Jews, as the proper family of God; but they not receiving it, the apostles went to the Gentiles.

It is an ancient and pious custom to stand up, and hear the gospel, 1. In testimony of reverence shewed to Christ.

To

2. To profess ourselves his servants and disciples; to receive his doctrine in our ears, and to imitate it in our manners.
3. To shew ourselves as soldiers under Christ our captain; to take the arms of our warfare from the faith and doctrine of Christ, and that for the defence of his truth, we are ready to do and suffer every thing.

Before and after the gospel, the custom of signing the cross on the forehead, on the mouth, and on the breast, admonesheth us, that we are so to receive the doctrine of Christ, that we embrace it in our heart, profess it with our mouth, and declare it in our actions and works. And here we may reflect, how Christ was hurried from Caiphas to Pilate; examined by those impious men about his doctrine and disciples; accused for his preaching the gospel, and attacked with many injuries and affronts.

O Most wise Lord, thou camest from heaven as our master, to teach us the way of God in truth, and to lead us from earth to heaven; but that thou mightest more perfectly execute this office, first, thou didst begin to act before thou didst teach. And yet it is possible that thou shouldst be calumniated! In thy words was exact truth; in thy deeds, justice; in thy whole conversation, sincerity; (for where was the man that could tax thee with sin?) yet for all that, thou, my Lord, my Master, and Judge of all men, hast suffered thyself to be judged, and to be condemned by the impious and the wicked!

I wish to God, that I may, with a good and fruitful heart, receive the seed of thy word, thy gospel, that may bring forth much fruit with patience.

After the Gospel, say,

Praise be to thee, O Christ, who, by thyself and thy apostles, hast vouchsafed to preach the gospel to the world, and to illuminate unbelievers with the light of true faith.

After the gospel, follows the creed, or the profession of faith, and that very properly; for faith comes by hearing the word of God; and many nations, by the preaching of the gospel embraced the faith of Christ. Recite this with

with a lively affection of faith and piety ; for nothing is more capable, powerfully to stir up in us the love and fear of God, than a lively faith of those things contained in the creed.

The Nicene Creed.

I Believe in one God, the Father Almighty, maker of heaven and earth, and of all visible and invisible things.

And in our Lord Jesus Christ, the only Son of God, and begotten of his Father, before all ages ; God, of God ; light, of light ; true God, of the true God ; begotten, not made ; consubstantial with the Father ; by whom all things were made.

Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the virgin Mary, and was made man, (here all kneel in adoration and thanksgiving) and was crucified for us under Pontius Pilate ; suffered and was buried.

And the third day he arose again, according to the scriptures, and ascended into heaven ; sits at the right hand of his Father ; and he shall come again with glory, to judge the living, and the dead ; of whose kingdom there shall be no end.

And in the holy spirit, the Lord and giver of life, who proceedeth from the Father and the Son. Who, with the Father, and the Son, is equally adored and glorified ; who spoke by the prophets.

And one holy, Catholic, and apostolic Church : I confess one baptism for the remission of sins ; and I expect the resurrection of the dead, and the life to come.
Amen.

At the Oblation.

Think, O my soul, how Christ was sent from Pilate to Herod, and from Herod again to Pilate ; and every where was derided and despised. Then say,

RECEIVE, O holy Trinity, this oblation, which, together with the priest, we offer to thee in memory of the passion, resurrection, and ascension of Jesus Christ, our Lord ; who having instituted this new and adorable sac-

oblation, to wit, bread and wine, mingled with water, to be consecrated into the body and blood of our Lord, and which thy Catholic Church offers to thee throughout the world: vouchsafe to receive the same, for the salvation of our souls, and of all the faithful alive and dead. Through the same Jesus Christ our Lord, &c. *Amen.*

The matter of the sacrifice being prepared, the priest washeth his hands; signifying, that this sacrifice is not to be used, but with clean and pure minds, and therefore pray,

Wash me, O Lord, yet more from my iniquities, and cleanse me from my sins. Purify me from my unknown sins, and from other mens' sins, spare thy servant.

Then the priest, conscious of his own infirmity, turns about to the faithful, desiring to be helped by their prayers, that he may offer, in all their names, a sacrifice acceptable to God. Therefore, they that are present at Mass, ought to do what they are desired to do, when he says, *Orate Fratres*, (Brethren, pray for me) that is, to recommend humbly the priest and the sacrifice to God, that his offering may be profitable to their salvation, saying,

May the Lord receive this sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and to the advantage of his universal, holy Church.

Then the priest coming to the action, in which the very sacrifice doth properly consist, says the Preface, which is a preparation and an exhortation to the people, to dispose them to this action, with due reverence and piety.

So that when he saith, *Sursum Corda* (lift up your hearts) we ought to remember, that we must now lay aside all earthly cares and thoughts, and raise our minds to divine and heavenly things; and therefore we answer to the admonition of the priest, *Habemus ad Dominum* (we have our hearts lifted up to the Lord) where we ought to have a care, lest we be taken in a lie; while, being involved in earthly affairs, we say one thing with our mouth, when another thing is in our heart.

The preface of the Church.

We thank thee to the Lord our God. (The faithful

ful answer,) It is fit and just so to do. (Then the priest and people say,)

It is very fit and just, equitable and saving, that we should always, and every where, give thanks to thee, holy Lord, Father omnipotent, eternal God, through Christ our Lord.

By whom the angels praise thy Majesty; the dominations adore thee; the powers tremble before thee; the heavens and the heavenly powers, and the blessed seraphims, with an united joy celebrate thee; with whom we beg, that thou wilt command our praises to be admitted; saying, with an humble confession, holy! holy! holy! Lord God of Sabaoth! the heavens and the earth are full of thy glory! Hosanna in the highest: blessed is he that cometh in the name of the Lord! Hosanna in the highest!

At the canon, before the priest consecrates, say,

MOST merciful Father, who givest to us, poor wretches, all the goods that we are, have, and hope, and that of thine own infinite bounty, without any merits of ours, I bow my knees before thy Majesty, and not having any thing of my own to render thee, that is worthy, for all thy mercies, I humbly offer to thee, by the hands of this priest, with the intention of thy holy Church, the immaculate sacrifice of the body and blood of thy Son, our Lord Jesus Christ, in the highest adoration and thanksgiving that my soul is capable of, for all thy mercies vouchsafed to me, and all thy faithful, especially for the inestimable benefit of our redemption, purchased by his cruel death and passion; and for vouchsafing to make me, though unworthy a member of thy holy Catholic Church, and for N. N. (here mention any particular favour). But since my sins render me unworthy of thy mercy, and obnoxious to thy divine justice, I offer to thy supreme Majesty, the death and passion of thy Son, which he suffered on the cross for me; and uniting to that immaculate sacrifice, the same his holy body and blood in this adorable mystery, I humbly beseech thee, to pardon all my transgressions, and make me partake of the fruits of his redemption.

that I may daily die to the world, and live to thee for ever. Have mercy on thy Church, thy servant N. the pope, our king N. and all orders and degrees, ecclesiastical and civil; all our friends, relations, and benefactors, N. N; all that I have injured or offended, or that have injured or offended me. Finally, in virtue of this holy sacrifice, give to thy Church peace; to sinners, repentance; to the just, perseverance; and to the souls of the faithful departed (particularly N. N.) rest and everlasting life, through the same our Lord Jesus Christ, &c.

At the Elevation of the Sacred Host.

Remember now, O Christian, that Christ was lifted up, on the cross, for thy redemption, and exposed naked and void of all earthly comforts, to the affronts of the Jews. And say, with a most profound respect,

I adore the sacred body of thee, my Lord and Saviour Jesus Christ, who was truly born and crucified for me; out of whose side, pierced with a spear, there ran out water and blood, the price of my redemption. O let me receive thee in the hour of my death, sweet Jesus!

At the Elevation of the Sacred Chalice.

Remember now, how truly Christ loved you, so as to shed his blood, and die for you: remember a bleeding and dying Redeemer to save sinful man! And say,

I adore the sacred blood of my Lord and Saviour Jesus Christ, the true price of our redemption; which was truly shed for us; and which doth cleanse our original and actual sins: O Jesus, do thou wash me, sanctify me, and preserve my soul, unto eternal life. Jesus have mercy on me. *Amen.*

AN ADMONITION.

At the elevation, the faithful are used to knock their breasts, which may have three significations, 1. That we ought to have an humble and sincere faith in God; by which we submit our reason and understanding to the word and power of God. 2. To signify the great care we should have to partake of that food, which is shewed to us. 3. That we ought, with a great w of heart, to detest our sins, which render us unworthy to partake of this sacrifice. Therefore, with the

the publican, we should knock our breast; not as some now a days do, who beat their breast in the Church out of custom, (without any sense of sorrow) not considering, that this pious ceremony puts them in mind to reprove and chastize themselves, out of a deep sense of their sins. The publican beat his breast with a great sorrow of heart, as condemning his heart, which was the cause of all his sins, and desiring that God would cleanse and purge that source of all evils.

After the Elevation, lift up your soul to God the Father, and say,

LOOK down, O Lord, on the face of thy beloved Christ: behold, what labours he sustained in his life; what pains in his passion; what torments in his death; and all for us. I offer all these to thee (in satisfaction for my many sins) by this sacrifice; that, in the virtue thereof, thou wilt vouchsafe to pardon my iniquities, and grant me grace to persevere in thy love and service to death: through the same our Lord Jesus Christ. *Amen.*

Then turn your heart to Jesus Christ in the holy sacrifice, and say with a deep sense,

O My dear Lord and Saviour, how great things hast thou done, and how great things hast thou suffered for me the greatest of sinners, through thy immense love to me! But what return have I made thee, or what can I repay.

I am grieved at my very soul, that I have ever offended thee, who hast shewed so great love to me.

I believe in thee with a lively faith, O eternal truth, that thou, in thy person, art God and man, my Lord and my Saviour.

I hope in thee, O Lord, who art the only hope, and the true salvation of my soul.

I love thee also, above all things, with my whole heart, O my sovereign Good! O that thy love may so possess my soul, that nothing may be able to separate me from the charity of Christ Jesus my Saviour.

Put therefore thy passion, thy cross, and thy death, between thy justice and my soul, now and in the hour of my

death; and vouchsafe to give grace and mercy to me; to the living, pardon; to the dead, repose; to thy Church, peace; and to all men, life eternal. *Amen.*

Before the Pater Noster, say,

O Father of mercies, we, though unworthy to be called thy servants, yet have the confidence to call thee Father, and ourselves thy children? Because thy own free goodness hath adopted us by thy Son; and thy Son himself hath given us the assurance of calling thee Father, by prescribing us this form of prayer.

Accept therefore the prayer, which thy beloved Son hath taught us; and, for his sake, grant us mercifully, whatever he hath taught us to ask, saying, Our Father, &c.

Then, with the priest, say the Pater noster; and after the Pater noster, say this prayer,

Deliver us, O Lord, we beseech thee from all our evils, past, present, and to come; and by the intercession of the ever-blessed and glorious virgin Mary, and of the holy apostles St. Peter, St. Paul, St. Andrew, and of all thy saints, grant mercifully peace in our days, that by the help of thy mercy, we may be always free from sin, and safe from all troubles of mind and body, through the same Jesus Christ, &c.

At the Division of the Host,

Think of the separation of Christ's soul from his body, that is, his death; which, as an innocent lamb led to the slaughter, he suffered, to take away the sins of the world. Then say, with the priest,

Lamb of God, that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, hear us, O Lord.

Lamb of God, that takest away the sins of the world, have mercy on us.

AN ADMONITION.

The sign of the pax is a token of love of concord and peace to be kept with our neighbour; and then especially,

ally, when we desire to partake of the sacred mysteries of Christ.

At the communion, while the priest communicates, you must not neglect a spiritual communion, if you desire to hear Mass to your profit.

Now, a spiritual communion is an exercise of the principal virtues, faith, hope, and charity, by which we acquire the fruit of the sacrament, which is an union with Christ, without the real taking the sacrament.

1. First therefore excite in yourself a lively and true faith concerning this sacrament; which may be easily supported by the consideration of the divine power, wisdom, goodness, and truth.
2. An exercise of hope; for what will he deny us who gives himself? What cannot he do, who, when absent in body, cured the centurion's servant and others.
3. Excite your love, and with an ardent desire of heart thirst after Christ, as a living fountain; of which whosoever drinks, he shall never be thirsty. Wish therefore to be united to Christ, and to become incorporated with him, by the virtue of his body and blood; that, as being one spirit with him, you may never hereafter be separated from him.

This spiritual communion is of great advantage, and therefore we ought to be very mindful of it; principally, because it may be performed often, in one and the same day; and always with new improvement of grace and charity.

A Prayer, For Spiritual Communion.

O Most loving Jesus! I adore thee with a lively and true faith, who art present in this sacrament, by virtue of thy infinite power, wisdom, and goodness. But, conscious of my infirmities and my sins, I dare not now receive thee sacramentally, but I say, with the centurion, whose absent servant thou didst cure, *Lord I am not worthy that thou shouldst come under my roof*: but by thy only word canst do all things; say then the word, and my miserable and languishing soul shall be cured. All my hope is in thee. I love thee, O Lord, who hast so loved me, with all my heart; and therefore I desire to receive thee now spiritually. For if the looking up to the absent ser-

pent was a sufficient remedy to cure those that were bitten by the fiery serpents ; shall not the faith, by which I contemplate thee, have more virtue to cure the bitings of the infernal serpent.

Come therefore, O Lord, to me in spirit, and heal my sinful soul. Feed me that am hungry ; comfort me that am weak ; quicken me ; enliven me, and sanctify me with thy sacred body and blood ; deliver me from all sin ; and make me always adhere to thy commands ; and let me never be separated from thee, my Jesus, who, with the Father, and the Holy Ghost, livest and reignest, one God for ever. *Amen.*

At the Post-Communion, which is one or more collects or prayers, after the Communion.

O God, who hast left to us the memory of thy passion, in a most admirable sacrament, we beseech thee grant that we may so reverence the sacred mysteries of thy body and blood, that we may always find in ourselves the fruits of thy redemption ; who, with the Father, and the Holy Ghost, livest and reignest, one God, &c. *Amen.*

Graciously, O Lord, receive the prayers of thy Church, we beseech thee, that adversities, and all errors being taken away, thy Church may serve thee in a quiet liberty, through Jesus Christ our Lord, &c.

At the *Ite Missa est*, or end of the Mass, reflect with yourself, how Christ, having finished the work of our redemption, as a glorious conqueror ascended into heaven ; and the apostles, receiving his blessing, went to preach the gospel to the whole world. And say,

Thanks be to God.

Then, when the priest gives the blessing to the people, reverently bow your body ; and, as expecting a blessing from God, say with great faith,

the omnipotent God, and most merciful, the Father, the Son, and the Holy Ghost, bless us and guard

Then signing the cross on your forehead, recite with the priest the beginning of the gospel of St. John, as followeth,

IN the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by him; and without him was nothing made, that was made. In him was life; and the life was the light of men; and the light shined in darkness, and the darkness comprehended it not.

There was a man sent from God, whose name was John; he came for a witness, that he might bear witness of the light; that all might believe through him. He was not the light; but to bear witness of the light.

There was a true light, which enlightens all men that come into this world. He was in the world, and the world was made by him; and the world knew him not; he came to his own, and his own received him not.

But those that did receive him, to them he gave power to become children of God; to them that believe in his name: who are not born of blood; nor of the will of flesh; nor of the will of man; but of God. **AND THE WORD WAS MADE FLESH,** (*here the faithful kneel, in reverence of this divine mystery*) and dwelt among us, and we have seen his glory, the glory as of the only begotten Son of the Father, full of grace and truth.

And the faithful answer at the end,

Thanks be to God.

Then, offering up your heart to God, humbly say,

Receive, most gracious God, this my service, and mercifully pardon what I have herein done negligently; through our Lord Jesus Christ thy Son, who with thee, and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The End of the fifth Section, of the Manner of holy communicating and hearing Mass.

SECTION VI.

FOR FRIDAY.

Of the Life and Passion of our Lord Jesus Christ.

CHAPTER I.

A Colloquy of the Manner how to meditate piously of, and imitate the Life and Passion of our Lord and Saviour.

I. *An Exhortation to consider the Work of Redemption.*

The apostle. *Think this in yourselves, which also in Christ Jesus, who, when he was in the form of God, thought it no robbery himself to be equal to God; but he humbled himself, taking the form of a servant. (Phil. ii. 7)*

HEAR this, O man, thou servant neither good nor faithful; who being by nature and quality a servant, yet wouldst not serve; but didst endeavour to usurp liberty and equality with thy Lord: hearken and see how Christ, who was in the form of God, and by nature, not by usurpation, equal to God, as being himself omnipotent, eternal, infinite, &c. humbled himself, not only taking the form of a servant, and made into the likeness of men, but executed the duty of a servant, humbling himself, and becoming obedient to his Father, even unto his death.

But thou mayest think it no great matter, that, being a Son and co-equal, he should serve his Father unless also, as more than a servant, he should serve his own servant. *Thou, O man, wert made to serve thy Creator: and*

what is more equitable, than that thou shouldst serve him that created thee, without whom thou couldst neither live, move, nor subsist? And what could be more happy, or more noble, than to serve him, whom to serve, is to reign as a king? And yet thou saidst, I will not serve.

But behold thy Creator came, thy Lord came, disposed to serve his servant, though a rebel and a stubborn one: he came not to receive thy service, but to give thee his: he came, I say, that thou mightest sit at table and he wait there; that thou mightest take thy ease, and himself toil and sweat; that thou mightest be cured, and himself bear thy diseases: nay, that thou mightest live, himself would die for thee.

O good servant, and more faithful than Jacob, who served not only seven, but more than thirty-three years for thee. How truly did he serve, in all fidelity, patience, long suffering, not with indifference, not against his will, for he rejoiced as a giant to run his course of obedience: he did not serve as a counterfeit, for after so many and so great labours, he gave also his life: he did not serve with murmuring, for being innocent, and yet scourged with whips, he opened not his mouth, being as a man that heard not, and that had no reprehensions in his mouth. And what ought, or could this servant do more than he had done? O the detestable pride of man, that refused to serve, which could by no other example be humbled, but by the service, and such a one as, of his own Lord!

CHRIST. If thou hast any ears, O man, hear what my chosen apostle hath said to my faithful ones, for he, being privy to my secrets, speaks as from my own mouth. It is he that attested my name before kings and princes of the earth: it is he, who resolved to know nothing but Jesus crucified; hence it is, that though among the perfect he speaks wisdom involved in mystery, yet to thee he speaks Christ crucified; a scandal to unbelievers; and to the reprobate foolishness; but to thee, and such as are saved, evidently the power and wisdom of God; and behold an example of my humility, in which I thy God and Lord have served thee in labours from my infancy to the death of the cross. This he doth worthily expose to thy eyes, that so even by this thou mightest learn to be humble and submissive, and to return thanks for my so great hu-
mility

mility and goodness. O how cruelly hast thou made me serve! In thy iniquities thou hast laid labour upon me; and what labour? Was it only weariness, hunger, and thirst? Was it only sweating, and sweating blood till it ran to the ground? Yet more; to death, and the death of the cross.

MAN. O Lord, what is man, that thou hast thus made known thyself to him; or the son of man, that thou shouldst thus consider him? O Lord what pains hast thou taken to serve me. It were but just and equitable, that now from henceforth thou shouldst rest, and thy servant in his turn should serve thee. At what a vast price hast thou, my Lord, bought the service of him that is useless to thee? Thee, I say, who if thou hadst need of service couldst have more than twelve legions of angels ready to obey thee. O! with what goodness hast thou recovered to thyself, and reduced thy rebellious servant, overcoming evil with good; confounding, by thy humility, the proud, and overwhelming the ungrateful with thy favours? Thus thy wisdom has conquered my malice: thus thou hast heaped the coals of fire on the head of thy enemy, by which he is inflamed to love and serve thee.

Thou hast overcome, O Lord, thou hast subdued thy rebels. Behold, I yield my hands to thy chains, and submit my neck to thy yoke. Only vouchsafe that I may serve thee; permit me to take some pains for thee, admit me to be hereafter thy servant: behold, I am thy servant, though useless, unless thy grace, thy prevenient and subsequent grace work with me. It hath prevented me, first by shewing examples of humility and patience; may it also follow by assisting me to imitate what hath been shewn to me. O happy I, if I did take the advice of the apostle upon this subject, admonishing to have the same sentiments that we know, O Jesus, to have been before in thee! O who can make me preserve seriously all these words, and lay them up in my heart, that in my meditation the fire of thy love may be kindled, and from thence forward I may run after thee, in the odour of thy perfumes? I have gone astray like a lost sheep, who will bring me back into the right way that leads to life, that I may find and keep it.

2. Christ is proposed to us, to be imitated by us.

GOD. I created man in the beginning upright, that is, to my image and likeness; but he understood not when he was in honour; he, that was created to be a partaker of the divine nature, is compared to the beasts that have no knowledge, and is become like to them.

Such was Adam, the first man, who, disobeying my command, was cast out of paradise, and became obnoxious to death and perdition; and his unhappy race is become a partner in his crime and punishment. But I have no pleasure in the death of unhappy man, nor am I delighted in the death of a sinner: nay, I have so loved the world, that I have given my Son, my only Son, that whoever believeth in him, should not perish, but have eternal life.

This is the second Adam, the divine man from heaven, who led not a terrene, but a heavenly life upon the earth. This man have I given to be a leader, and teacher to all nations; that whosoever follows him, should not walk in darkness, but should have the light of life. This prototype, or lively pattern, I have sent from heaven; and having adorned him with so many gifts and graces, and all virtues, I have set him as an example to all those whom I have foreknown, and predestinated to be conformable to the image of my Son; that they also may be co-heirs with him in glory, in my kingdom. The first man was of the earth, earthly; the second man is of heaven, heavenly. Therefore as thou hast born the image of the earthly (like the first parent Adam transgressing my precepts,) so bear the image of the heavenly (following the example of Christ) serving me in holiness and justice all the days of thy life.

Look upon Jesus the author, and finisher of thy faith; who, for the joy that was proposed to him, endured the cross, despising the shame thereof.

Behold! he is more beautiful than the sons of men; in him the fullness of the God-head dwells corporally, and not in figure; this is my beloved Son, in whom I take delight, hear him, and follow him. Dost thou desire to please me? Make it thy endeavour to imitate him; the more thou art like him, the more I shall love thee: and

as Isaac did not give his blessing to Jacob till he was clothed in the habit of his elder brother; so thou shalt not have my blessing, unless thou be clothed in the fleece of the immaculate Lamb, that is, in the habit and virtues of my only Son.

Cast away, therefore, the works of darkness, and put on the armour of light; nay, put on Jesus Christ. Look upon him, and do according to the pattern I have set before thee. Walk in the path that my beloved trod out for thee, when he was seen on earth, and conversed with the children of men. He has given thee an example; do thou as he did before thee.

MAN. Blessed be thou, O God, the Father of our Lord Jesus Christ, and God of all comfort, who abounding in mercy, for thy great love wherein thou lovedst us, when we were dead in sins, gavest us life in Christ, (by whose grace we are saved) and hast raised us up in him, and made us to sit with him in the heavens; that thou mightst shew to future ages the abundant riches of thy grace. O, how sweet to my palate are thy words, by which thou callest me to the society of thy Son! But shall I pretend to imitate God; a servant, his Lord; the sinner of the earth, the King of heaven; a little dwarf, him that is immense; the lowest of creatures, the Most High above all creatures; the most weak, him that is omnipotent?

3. How God being made Man may be imitated.

CHRIST. I came down from heaven, and, invisible that I was, I became visible; and because thou wert not able to support and bear the glory of my majesty, I stript myself of it; took the form of a servant, became in the likeness of men, and appeared in the habit of a man. That even thus thou mightst imitate me, whom to follow is a great glory, and whom to arrive at is the highest felicity.

For since, by the first man, all his posterity fell from the state of happiness, they could not be restored to it without some guide or leader to go before them. But who could this be? A man.

But as men had the same state of nature, so they were in the same state of crime. Could it be an angel? Neither could he make a plenary satisfaction to the divine Justice: so that God only was sufficient for this work:

work: but he could not be seen. That therefore such a one might be given to man, who might be seen by every one, and whom man might securely follow, I became man, and like to man, mortal; that all my actions should be his instructions, and my divinity should shine to him in my humanity.

Why therefore dost thou stand in doubt, as between two ways. Look for the right, and high way. I am the way; he that walks by me, and takes my path, shall be saved. But thou knowest not what to think about riches, honours, joys, pleasures of this world, censures of men, &c. See what I thought of them; and thou mayst safely embrace my sentiments. Deceived thou canst not be; for I am truth. Art thou afraid to be persecuted, to suffer losses, to be put to death for my name? Behold I am life, thy salvation, and every good; though thou wert dead, thou shalt live. For I came for that end, that thou shouldst have life, and that thou shouldst have it in abundance. In short I am the way, in my example; the truth, in my promise; and the life, in my reward.

MAN. We adore thee, O Christ, King of Israel and of all nations; King of the kings of the earth; to thee, O Christ, we offer the sacrifice of praise, for the multitude of thy goodness, which thou hast extended to us, a wicked generation, and children of perdition. Whilst we were yet thy enemies thou wert mindful of thy mercy. Thou sawest the affliction of thy people, and, being inwardly touched with the sweetness of charity, thou didst proceed to meditate thoughts of peace and salvation for us. It was below thy charity to send a cherubim, or a seraphim, to perfect the work of our salvation: thou thyself vouchsafedst to come to us, by the command of thy Father, whose extraordinary love we have experience of, in thyself.

O favour to be loved and admired! Thou, that art the God of infinite glory, didst not disdain to be made contemptible. The God of all, would appear as a fellow-servant of his servants. It was thought not enough by thee, to be our Father, and our Lord; thou wouldst honour us so, as to be our brother.

O! what thanks are we obliged to return thee, that hast been pleased to shew us the right and good way, to thy

thy eternal kingdom ; for thy life is our way, and unless thou hadst gone before and taught it, who would have cared to have followed it ? Alas ! how many would stay a great way behind, if they did not regard thy excellent examples ? Behold, with all thy doctrine and miracles that we hear, we are still but lukewarm ; what then should we have been, if they had not so great a light as thyself to follow ?

4. *What the Name of Christian teaches us.*

CHRIST. Wouldst thou, O man, be grateful ? Follow me then, for this is the most grateful thing thou canst do. Nothing is more equitable, nothing is more pleasing to a father, than for his son to follow him. Do thou therefore imitate me, as a dearest son should. To what end art thou called by my name, but because thou shouldst follow my steps ? Woe be to them that bear so glorious a name in vain and unworthily ; who are called Christians, I say, and are not such ; who with their mouths profess to know me, but in their actions deny me ; so little care many take of following me, and of true Christian behaviour. Truly it were better, such not to have known the way of truth, my faith, than, having known it, to hold it in injustice. Alas ! how unpleasant it is to me, to see my name and my livery so prophaned.

MAN. Teach me to do thy will, for thou art the master that came from God, and teachest the way of God in truth ; as having power so to do ; for thou hast begun both to do and to teach. Grant that I may follow thee, and frame my life after thine. For whom thy Father hath elected those he hath called, to be conformable to the image of his Son. I beseech thee, O most loving Jesus, to grant me, that as hitherto I have born the image of the earthly man, so hence forward I may bear the image of the heavenly, and not seek to be conformed to this wicked world, but to thyself. O that I might follow thee wherever thou goest ; for he that pretends to remain in thee, ought so to walk, as thou hast done. But how can I do this ? For thou didst rejoice as a giant to run thy course, and can I walk with equal steps with thee.

5. *To follow Christ is glorious, pleasant, and useful.*

CHRIST. At least do thy endeavour to follow me, though at a distance, and run to the proposed reward of thy heavenly vocation. See but with what industry the children of this world search after wealth and honour ; with what patience they comply with the world ; with what assiduous services they court the grace of princes, and the favour of the great ones ; with what promptness and bravery do soldiers expose their lives, in the presence of their general, and run without fear into all dangers : and what is their reward after all these pains and toils ? Why, a piece of land, a blast, a smock, vanity and trouble of spirit. For all things pass away, like a shadow, and nothing under the sun remains in the same state. It is certain thou mightst with less labour serve and please me, and with less trouble gain heaven and eternity ; and wilt thou neglect that ?

Therefore, O sons of men, why do you love vanity and seek a lie ? Know that the Lord magnifies his holy One, may I say, he hath dignified with so many admirable gifts and virtues, that my life might be your pattern and example ; therefore follow me. Why do you walk in the difficult paths of the world, and the flesh ? Behold sorrow and misery are in the ways of sinners. But my ways are beautiful ; my yoke is easy and my burden light. I make straight, what was before perverse ; and rough ways I make smooth ; I reclaim those that went astray ; I strengthen those that were weary ; and I crown those that persevere to the end.

Therefore let him that serveth me, follow me. It is a great honour to follow the Lord ; for where I am, there also shall my servant be ; and he shall possess a kingdom prepared for him from the beginning of the world. Whose glory if you were acquainted with, nothing would be hard for you either to do, or suffer : and the days of your labours would seem few to you, through the greatness of your love. For my kingdom suffers violence, and the violent take it by force. Now to offer violence to heaven, is to lose your own lives ; to overcome yourselves ; to destroy all the evil motions of your mind ; and all desires of the flesh. And this certainly to one that loves, is not difficult ;
 nay,

may, it will become pleasant, chiefly if he, at the same time, has regard to his reward; for the hope of the reward, is the comfort of the labour.

But suppose it be painful and difficult, will you therefore refuse to undertake it? Do you desire to sit with me in my kingdom, and yet will not drink of the cup that I have drank of? Dare you call yourselves the soldiers of Christ, and be afraid of those hardships that your captain readily embraced? O man! thou deceivest thyself. I say thou deceivest thyself, if thou dost hope to go from pleasures to pleasures, to rejoice here with the world, and afterwards rejoice with me in heaven. None of the saints were crowned without fighting first. Look on me. Was not I obliged first to suffer, and so enter into my glory; and shalt thou enter into another's glory, without pains and patience? Go on then stoutly, and support thy labours patiently? the pain is short and momentary; but the reward is perpetual and immortal.

MAN. I am prepared, and am not troubled. I will run the way of thy commandments, when thou shalt have enlarged my heart.

6. The Following of Christ, consists in Self-denial, and continual Mortification.

CHRIST. In the first place therefore, if thou wilt follow me, deny thyself, and take up thy cross and come after me. I came for thy sake from my throne, and took a part in thy low state, to the end that thou, putting off the old man, shouldst put on the new, who is created according to God; and, that thou shouldst mortify thy members which are upon the earth, I underwent the death of the cross for thee; do thou at least crucify thy flesh with its vices, and die to its concupiscence and evil desires: unless thou thus die with me, thou shalt not live with me.

MAN. I confess, O Lord, that he is worthy of death who refuses to live to thee. Who wilt give me the power. O most gracious Jesus, that I may die to myself, for the love of thee, and so to live to thee? If love overcomes all things, what cannot thy love do? Thou art the highest of all, becamest of all the lowest; and what effected this? Thy love that slighted dignity, powerful in its affection, and prevalent in its persuasion. What is more violent?

violent? Love triumphs over God, and shall it not be able to conquer me? Shall not the love of my God be able to vanquish the love of myself?

So it is, that I am obliged to hate myself, that I may love thee. I am commanded to lose my soul, that I may find both it and thee, that art the universal good. Behold my heart is prepared. I desire to be thine with my whole heart. But they that are thine do crucify the flesh, with its vices and concupiscences. Circumcise, O Lord, my heart, that I may be counted in the number of thy children, thou, O Lord didst not receive the name of Saviour, till thou wert circumcised; and I cannot partake of the price of thy blood, and enjoy salvation, unless I bear in my body mortification, as thy seal. O! that it were my highest pleasure to be delighted in the Lord; and that, besides thee, I knew no pleasure. May my mind refuse all other comfort, while it keeps in memory thee alone: for delights are at thy right hand for ever. O Lord, if thy love draw me, no other pleasure can move me.

Draw me after thee, who, by love, drawest all things to thyself; that I may run in the odour of thy perfumes. It was surely to that end, that the grace of God, our Saviour, appeared to all men, that it might teach us to deny all impiety and secular desires, and to live soberly, justly, and piously in the world.

CHRIST. It is so. Thou owest sobriety to thyself, justice to thy neighbour, piety to God. The continual endeavour of a pure mind, is a kind of daily martyrdom. It is in vain to seek for rest and peace in this life, which is but like a state of war upon the earth. There will come a time, when thou shalt rest from thy labours; when thou shalt reap in joy, what thou hast sown in tears: then thou shalt eat the labours of thy hands, thou shalt be blessed, and it shall be well with thee; and thou shalt rejoice, as the reapers in harvest; and as the conquerors that have got the prey. But now is the time for labour; why art thou afraid? I was constantly in troubles for thy sake, from my infancy. I went from town to town, from street to street; I gave myself no rest; I wrought thy salvation in hunger and thirst, in heat and cold, although all that time, even in my body, I was possessor of glory,

glory, yet I stopped those rays of it, which otherwise would have redounded from my soul to my body, on purpose that my passion being without any comfort, might be the greater, and the more sharp.

Hence it came to pass, that, praying in the garden, I had a bloody sweat, through the horror of death, and sorrow of heart. And upon the cross I cried out, as if abandoned of God my Father; and wilt thou pretend to seek, at all times and places, joys and pleasures? Wilt thou feed thy body daintily and tenderly? Rather consider my life, and be confounded in thyself, when thou seest thy own life so different from mine. Thou mayst well be ashamed, when, looking on the life of Jesus Christ, thou findest that thou hast taken so little care to conform thyself to him, though thou hast been long in the way of God. Alas! how ill do these agree together, the pleasures of the flesh, and the consideration of my passion; and yet they that make it their business to satisfy all the desires of their flesh, often wonder, that when they meditate of my passion, they do not find their souls penetrated and deeply affected. But if they were companions of my suffering, they should be also of my consolations.

Behold when David went up Mount Olivet bare footed and bare headed, all his family followed him in the same manner (2 Kings xv. 30.). Urias would not go into his own house to lie in a soft bed, because Joab, his general, and the ark, and the rest of his fellow soldiers were in tents; and art not thou ashamed to march under the banner of the cross, and yet employ thy life in carnal pleasures, eating, drinking and revelling every day? To have for a captain, a head crowned with thorns, and to be a member nice and delicate?

MAN. Confusion covers my face, because I am so far distant from thy paths. Oh! that I could find the same sentiments in myself hereafter, that I perceive thou hadst, O good Jesus: I mean, that I might study to behave myself amongst the goods of this life and all created things, with the affection and disposition of mind, that I know thou hadst on earth; for thou art truth itself, and eternal wisdom; and he that agrees with thy judgment, never mistakes; for thou canst neither deceive nor be deceived. He that follows thee, O eternal way, can never wander,
and

and he that keeps close to thee, O immortal life, shall become one spirit with thee; nor shall he die for ever. I wish I may live, and not so much I, but that thou, O Christ, may live in me.

7. The Humility and Meekness of Christ are to be imitated by Man.

CHRIST. If thou desirest that I should live in thee, apply my life, as a rule and pattern to form thy life and manners by: but principally reflect with great diligence on my passion, in which all the virtues do most evidently shew themselves, as roses among thorns.

Observe who I was, and what I did; for whereas I was in the form of God, and by nature, not by usurpation, equal to God in glory and majesty, I did strip myself and took upon myself the form of a servant. Nor did I come to be served, but to serve; and yet will man go on to magnify himself upon earth. Will he still walk in great things, and presume things above his capacity? Regard me bowed down at the feet of my disciples, washing them and wiping them; and for what end, but to give thee an example, that as I have done, thou shouldst also do.

Why then art thou proud, O earth and ashes? Why do you presume, O children of men, to elevate your hearts on high? Why do you love the first seats at table, and the precedence every where? Why do you so passionately strive who shall be the greatest? Rather come, learn of me; not to create the world, not to raise up the dead, to give sight to the blind, or to do other miracles; but in that I am meek and humble of heart.

I was not ignorant of the treachery of him that betrayed me; yet for all that, at supper, bending my knees before him, I vouchsafed to touch, to wash, and to wipe with my own hands, his feet, that were swift to shed my blood. Nor did I turn from him, when he came to kiss me; but meekly joining my mouth, in which no deceit was found, to a mouth that abounded in malice, I said, Friend what comest thou for? And is it so troublesome and hard for thee to shew signs and marks of humility, or speak mildly to thy enemy?

MAN. Most humble Jesus! from thy very birth to thy death thou hast truly taught humility, and surely the
disciple

disciple is not above his master, nor the servant greater than his Lord. Therefore why should I, that am an useless man, be ashamed to become contemptible and humble by thy example; or how shall I dare hereafter to engage in great matters, and in things that are mysterious beyond my capacity? Truly it is abominable, that where the supreme Lord of all things has so low abased himself, there a poor earth worm would be puffed up and swell with pride.

Grant that I may always choose rather to be a person of no esteem in the house of God, than to dwell in the pavilions of sinners. May I be humbled with thee, O Lord, that in the day of thy visitation, I may deserve to be exalted with thee.

For I well know, that thou dost resist the proud; but givest thy grace to the humble only.

8. Poverty and the Contempt of earthly Things, is recommended to us by the Example of Christ.

CHRIST. But because it is difficult and very rare not to be proud amidst the riches and the goods of the world, I have shewn thee a more safe way; for I despise all those things, to teach thee not to set thy heart upon the riches and the corruptible things of the earth; but rather to lay up treasures in heaven, where neither rust nor moth doth any damage.

Did not I, who am rich and Lord of the universe, having no want of any thing, become, for thy sake, needy? Truly in my very nativity I embraced poverty, which I exercised ever after in my life and death. Is not the earth mine, and all its plenty? Yet, when I was born on earth, I had scarce a place to lay my head on; so that I was laid in the manger of a mean stable, because there was no room for me in the inn. I have pronounced the poor, blessed; and I chose my mother and apostles such, poor, I say, in this world; but rich in faith. I lived poor, and I died on the cross; naked, and in want, and at last was laid in a sepulchre none of my own. See how my extreme poverty doth reprehend thy insatiable covetousness. O foolish mortals! be assured, that he who renounceth not all that he possesseth (at least in his mind, and is disposed to do it in very deed, when my honour, his own, or his neighbour's salvation requires it) cannot be my

my disciple. See what it was that drew back the young man, that pretended to follow me. It was too hard and grievous to him to leave his riches, and therefore he went away sorrowful. And how comes it, that at this day so few follow me? Is it not because many hunt after gold, and from the greatest to the least give their minds to covetousness? And whilst they are slaves to mammon, they neglect me; for no body can serve two masters.

Be ashamed, Christian, to usurp my name, and to differ so much from my manners: and, as if thou hadst received thy soul in vain, to follow covetousness, which is but the service of idols, and to glory in the multitude of thy wealth; and, like the people that know not God and my providence, to be thus troubled about many things, and careful about only the things that are here present, how thou mayst lay up treasures upon earth. O children of men! how long will you love vanity, and seek after falsehood? Do ye think to see the good things of the Lord, in the land of the living? Is it thus that you aspire to eternal joys, which I have prepared for those that love and follow me? Is this the way that I have shewed you? Remember at least, O man, my poverty, my wormwood and gall.

MAN. O King of kings, whose is the whole earth, and every thing that is therein, and yet, for our sake, thou vouchsafest to stand in need of all things; he is indeed blessed, that hath a right judgment concerning thee, the poor and needy one. It is with good reason thou hast pronounced; Blessed are the poor in spirit, because the kingdom of heaven is theirs. O that I could deserve to become poor and needy with thee; that, in thy poverty, I might be made rich. Grant that, before all things, I may seek the kingdom of God and its justice, and that I be never, in the least, solicitous for necessary things (much less for superfluous things) of this life: for they are burdens, and heavy ones, to the man that will follow thy steps. I desire to know when to have enough, and when to desire, and to learn to be content with whatever I have.

9. *How we are to imitate the wonderful Patience of Christ.*

CHRIST. Blessed indeed is the man whose God is the Lord. The earth is the Lord's and the fullness thereof.
Therefore

Therefore what can be wanting to him, who has a friend that possesseth all things? By how much the less any one is fond of earthly things, the greater abundance he shall enjoy of heavenly goods.

Therefore if thou wilt relinquish all things, at least in affection, and follow me, thou shalt receive a hundred times as much, and possess life everlasting. But moreover it is necessary to prepare thy soul for temptation, if thou intendest to follow me. For all that will live piously in me, must necessarily suffer persecution. For how shall he be crowned, unless he regularly stand the combat. Look upon me the pattern of all patience. There is nothing that would not be quietly suffered, if men did but call to mind my passion.

Consider therefore how many, and how great were my sufferings; and whatever thou canst suffer will appear light. For to pass over in silence the pains and torments which I endured in my body, which were exceeding great, do but reflect upon the affronts, the injuries, and the revilings, which were heaped upon me, and how did I deserve them? I healed their sick, I fed their hungry, I gave sight to their blind, I went about doing good and curing all. I did such works as never man did before; and was there a man could accuse me truly of a sin? Yet they set their tongues, like a sword, against me: they called me a glutton, and a wine drinker, a blasphemer, the son of a carpenter, one that cast out devils by the chief of devils. They slandered me, as one possessed of the devil, as a seducer, a seditious person, a Samaritan, a friend of publicans; nay, I was reputed among the impious, as one guilty of death; worse than a thief. I was the scorn of men, and the out-cast of the common people; and all this I suffered, leaving thee an example, that thou mayest follow my steps. Why then dost thou mourn, O man, why dost thou sigh, while perhaps thou hearest some injurious words? Remember what contradictions I sustained from sinners, against myself; lest being weary thou grow faint hearted.

Must I have enemies and detractors in this manner, and yet wouldst thou have all men thy friends and benefactors? How shall thy patience be crowned, if not exercised

cised by some adversity? I, that was certainly innocent and undefiled in all things, and, for all that, exposed to envy and calumny, have taught thee, that it is in vain to seek a freedom from suffering in this world. I myself was obliged to suffer, and so to enter into my glory.

Thou art mistaken, thou deceivest thyself, O man! If thou seekest for another kind of life. Shall the disciple be above his master, or the servant greater than his lord? I having therefore suffered, do thou arm thyself with the same resolution, and rather rejoice than be sorry, that thou art counted worthy to suffer reproach for my name. This ought to be the first lesson that the scholars of my school are to learn: for to do their duty with courage, and to suffer evils, is the part of a Christian, and the mark of my friendship. For had it been an evil to undergo suffering, I would not have chosen it. Nor would I have given the chalice of my passion to my mother, and to all my dearest friends. For I knew how to refuse the evil and choose the good. For glory being set before me, I chose the cross, despising the shame. So that to suffer is no evil; but never to suffer any ill, is a great unhappiness: and it is a great happiness to be with me under the cross.

Those whom God loves he chastiseth; and he scourges every child he receiveth. But if thou wouldst be without discipline, which all his must partake of, have a care thou art not of a false brood, and not a true born son. True it is, that all chastisement for the present is painful and not pleasant; but afterwards it brings forth the joyful fruit of justice to those that are experienced therein.

MAN. O Lord I desire to be, and be accounted among the children, and therefore I do not refuse to be corrected by my Father. And this shall be a comfort to me, if, in tormenting me with grief, thou dost not spare me; so be, that thou do not chastize me in thy anger. I desire to suffer with thee, O Jesus Christ! May I be now a companion in thy passion, that I may hereafter have a part in thy joys. For I know, if we suffer with thee, we shall also reign with thee.

10. *The supreme Charity of Christ deserves both our Admiration and Imitation.*

CHRIST. But in all these, and above all these, principally consider

consider with great attention, the charity in which I desired, and perfected the work of thy redemption. For it was so great, that the many waters of pains and troubles could not extinguish it. For thy sake, my Father spared not his only Son; nor did I spare myself: I have loved thee to the end, and as a good shepherd have laid down my life for my sheep; and a man can have no greater love than this, that one lay down his life for his friends.

MAN. Yes, thou, O Lord, hast had a greater love than that; having laid down thy life for thy enemies. For while we were yet enemies, we were reconciled by thy death, both to thy Father and thyself. What charity either was, is, or shall be, like to this? Scarcely will any one die for an innocent man; and thou hast suffered for the unjust, dying for our sins. Thou camest to justify sinners, of thy own good will, and without any advantage to thyself: To make of servants, brothers; of slaves, co-heirs; of banished men, kings. Who is there that would not be enflamed by thy love, O Jesus, which kindles and enlightens all things? For its going forth is from the highest heaven; nor is there any one that can hide himself from its heat. Thou refuest not publicans and sinners, but dost admit them, and eat with them. Nay, thou dost study to do good, even to those very enemies, who designed affronts, revilings, and even death itself to thee. O strange prodigies, which thou hast done upon earth!

II. In the Cross of Christ is a Compendium of all Virtues.

CHRIST. But perhaps thou wouldst covet to learn all these things in abridgment, and some short lesson? Behold then, the school of all virtue and perfection is Mount Calvary. The chair of thy teacher, is the cross. I have mounted this; and, as it were, with arms stretched out, I have invited all men to me, saying, Come unto me all you that are weary and heavy laden, and I will refresh you: and being lifted up from the earth, I have drawn all things to me, by the powerful force of my doctrine; that is, by my example, and my love. Observe what progress, in this school, my apostle made, who professed that he knew nothing but Jesus, and him crucified, (1. Cor. ii. 2.)

ii. 2.) And wore the marks of my reproach in his body, and with great confidence preached thus to others, Be ye imitators of me, as I am of Christ.

Do thou therefore go up into the mountain of myrrh, and the hill of frankincense; but, alas! how few are there, that have a mind to come thither to me? I find more guests at my table, than partners of my cross. O how many thousands have I sometimes fed with bread? How many sick have I cured? How many blind and lame have I restored? But what was become of them all, when I went to the mount, bearing my cross? Where was there a man that took my part? Truly I trod the wine-press alone, and there was not a man of the people with me. I bore all their weaknesses alone by myself; and all my acquaintance fled from me. I was forgotten as one dead at heart. Learn by me not to make flesh thy defence; nor put thy trust in princes, nor in the sons of men, in whom is no relief.

I was counted among the malefactors; and yet I humbled myself, and became obedient even to the death of the cross; and darest thou refuse to bear a little humiliation, and to shew thy obedience in a small matter, when I became obedient in so hard things? I hung naked on the cross, and what blood was left in me, I poured it out abundantly for thy salvation; and wilt thou set thy heart upon riches; and think it a trouble to afford me, in the persons of the poor, a draught of drink, or a small piece of money?

Behold but my virgin flesh, barbarously torn, with so many blows and wounds, and thou wilt be ashamed to pamper thy body in dainties and pleasures.

I was cut with whips, crowned with thorns, pierced with nails, fastened to a cross, loaded with affronts, and condemned to the basest of deaths; yet, not minding all these pains, I never once opened my mouth in all these vexations, to utter one word, either of complaint or excuse, or threatnings, or cursing, against my tormentors; but I was led as a sheep to the slaughter, and as a lamb that is silent before the shearer, so I opened not my lips; and yet upon a slight, or perhaps no just occasion, how violently art thou moved to anger and passion? Behold also what liquor they gave me to drink in my thirst;

and

and thence learn how unbecoming it is for thee to gratify thy flesh, in all sort of delicacies to be a slave to thy belly and thy appetite. Besides, see how contrary to hatred and envy, appears my immense charity; in which I prayed even for my enemies, and did not refuse to apply the merits of my death, to those very men that were the authors of it

MAN. O how wonderfully thou art disposed to pardon! O how great is the multitude of thy sweetness, O Lord! O how different are thy thoughts from ours! O how thy mercy is fixed even upon the ungodly! It is a prodigy. They cry out, Crucify him; and thou criest out, Pardon them: O word of benediction, such as was never heard before in this world.

CHRIST. I left not off, through the long time of my sufferings or the sharpness of them, till, out of my love and zeal for thy salvation, I had perfectly accomplished all things. Now therefore do thou be mindful to fight a good combat, to run well thy race, and persevere to the end, if thou intendest to be saved, and to obtain the crown of justice which is laid up for thee.

Look therefore, O man, and act according to the pattern which was shewn to thee upon the mountain. Regard here the mystical serpent that is hung up on high, and so thou shalt be presently cured of the bitings of the old serpent, and be healed of all thy infirmities.

MAN. I acknowledge it is the most noble and most useful science, to know Jesus and him crucified. Therefore, far be it from me to glory, unless it be in the cross of my Lord Jesus Christ: for as the word of the cross is a scandal and folly to those that shall perish eternally; so to those that shall be saved, it is the power and wisdom of God. I desire, O Jesus, that, by thy grace, the world may be crucified to me, and I to the world. May I be ignorant of all things else, but thyself, in whom are all the treasures of the knowledge and wisdom of God. Blessed is the man, whom thou, O Lord, shalt instruct, and shalt teach concerning thy law. Teach thou me not to know only, but also to do thy will.

CHRIST. Then thou shalt be truly my disciple and friend if thou doest those things, which I (not only by my words, but also, and rather, by my examples) have commanded. But

But alas ! the number is small of those that imitate me and love me. Most men are unwilling to know and meditate of those things which I have done and taught ; therefore how should they have a mind to imitate them ? I am even forgotten, and there is none that reflects in his heart ; and how should any one love that which he knows not ? For love cannot move to what is unknown.

Wherefore set this down for a certainty, that there is nothing more efficacious to advance thy love to me, and nothing more conducing to thy salvation, than a daily meditation of my life and passion. That man hath a hard and steely heart, whom such a torrent of love, as mine is, doth not soften. Who would dare to sin, if he did think seriously how many dreadful things I suffered to deliver mankind from the yoke of sin and death ? Yet all these things are lost to thee ; and thou dost trample my blood under thy feet, as soon as ever thou dost consent to a mortal sin. What thinkest thou ? Is thy soul become so contemptible a thing to thee, for which I underwent such labours, for thirty-three years upon the earth ; wilt thou sell that for a thing of no value, which I bought at so great a price ; and which I esteemed dearer to me than my life.

Consider what thou dost, O man ! thou art placed here between the greatest rewards, and the greatest punishments. The rewards I have prepared for those that love me ; the punishments remain for them that imitate not, and despise my example. If thou wilt be happy, follow me. What art thou afraid of ? My ways are beautiful, which, when thou walkest in, thy feet shall not be strained. I have made strait what was crooked, and the rough paths I have made smooth ; my yoke is easy, and my burden light. I, that am thy leader, will be also thy supporter ; and, at last, thy exceeding great reward.

12. The Conclusion is a Thanksgiving for the Life and Passion of Christ.

Out of St. Bernard. May every tongue render thanks to thee, O Father, for thy superabundant charity, who didst not spare thy only Son of thy heart ; but didst deliver him to death for us, that we might have him as a faithful advocate before thee in heaven.

For

For behold, he stands before thee, for us, crowned with glory and honour, at the right hand of thy Majesty: he is flesh of our flesh, and our brother. Look, O Lord, upon the face of thy Christ, who became obedient unto thee, till death: and let thy eyes behold for ever his wounds that thou mayest remember what a great satisfaction thou hast received from him.

And what thanks can I return to thee, O Lord Jesus, thou strongest of all lovers! I that am but a man of dust, a most contemptible shadow: for what couldest thou do for my salvation more than thou hast done? From the soles of thy feet to the crown of thy head, thou hast entirely plunged thyself in the waters of sufferings; that thou mightest draw me out of them; and they have entered even into thy soul; for thou didst lose thy life, in death, that thou mightest redeem my soul that was lost.

Behold I lie under a double obligation to thee; for I am debtor to thee for giving me thy life, and for giving me twice my own soul; once in my creation, and once in my redemption; and I have nothing but that, which I can more justly render to thee. But for thy precious soul so often afflicted, I cannot imagine what a man can render worthily to thee. For if I could give thee heaven and earth, and all the glories of them, it is most certain I could in no manner reach the measure of my debt. But all that I owe, and all that is possible for me to pay, is, all thy gift, O my Lord!

I am bound to love thee, O Lord, with all my heart, with all my soul, with all my strength, and to walk in thy foot-steps, who vouchsafedst to die for me. And how shall I be able to do this, but by thee. May my soul cleave close to thee, because all my strength depends upon thee. And now, O Lord, my Redeemer, I adore thee being the true God, in thee I trust, in thee I hope, and with all the desires of my soul I sigh after thee. Do thou help me, in what I am deficient. I bow before the glorious ensigns of thy passion, in which thou didst work our salvation; the royal banner of the victorious cross, thy crown of thorns, the nails died red in thy blood, the lance plunged into thy holy side, thy wounds, thy blood, thy sepulchre, thy glorious and victorious resurrection and ascension, O Christ, upon my knees I honour
and

and adore. For, in all these, there breathes out an odour of life to me ; with the enlivening comfort of these, raise me, O Lord, from the death of sin ; preserve me from the artifices of Satan ; and strengthen me, that the yoke of thy commands may become sweet to me ; that the burden of the cross, which thou commandest me to carry after thee, may become light to the shoulders of my soul.

For what is my strength, that, according to thy command, I should suffer, with an undaunted mind, the many afflictions of the world ? Have I the feet of a hart, that I should follow that swift runner through the thorns and precipices of his passion ?

But do thou hear my voice, and lay upon thy servant that thy sweet cross, which is the tree of life to those that lay hold on it. I hope to run cheerfully, and I will bear, without weariness, after thee, that cross which comes from my enemies. Put upon my shoulders, I say, that most divine cross, whose breadth is charity, whose length is eternity, whose height is omnipotent, and whose depth is inscrutable wisdom. Fix thou my hands to it, and also my feet, and render thy servant entirely conformable to thy passion, O Lord. *Amen.*

CHAPTER II.

1. *The Lord's Prayer : Commemorating the principal Titles of Christ.*

Our Father who art in Heaven.

O Divine Master, Jesus Christ, who hast regenerated us, that were, by the fault of our first birth, of Adam, children of anger and perdition, to become children of God, and heirs of eternal life, in thy blood, we worship and adore thee. And behold, how good and how ready thou art to help us. Thou shewest enough in this, that thou hast given us a form of prayer, and dictated to us the very words, with which we may easily and efficaciously

raciously obtain whatever we shall ask thee, or the Father in thy name.

O Father of our Lord, look upon the face of thy Christ, thy Son, as often as, taught by his instruction, we pray to thee.

And do thou also, O dear Jesus, hear us, as often as in thine own words we humbly call unto thee, saying,

I. Be thy Name Sanctified.

O Jesus the high priest, who in thy life didst please God, and wert found just; and in the time of anger wert made our reconciliation; who didst enter the Holy of holies, not by the blood of others, but by thy own blood; for it was fit that we should have such a priest, holy, innocent, undefiled, separate from sinners, who should have no need to offer sacrifice first for his own sins, and then for the sins of the people, as the other priests did.

Behold, thou art holy, and thy name is holy; for such thou wert at thy birth; and also before thy birth, thou wert declared such by the angel: and thy eternal Father gave thee a name above all names, that in thy name every knee should bow; so that from the rising of the sun, to the sun setting, thy name is blessed.

What then can we, that are but poor earth-worms, add to the holiness of thy name? We are obliged to sanctify thy name, which is most holy in itself, that is, to honour and praise it, but chiefly in our lives and manners, thou hast commanded, Be ye holy, because I am holy. But who can make holy those that are unholy from their conception, except thyself, O priest for ever, who dost sanctify, who hast loved us, and hast offered thyself a sacrifice, and an offering to God for us; that thou mightest sanctify to thyself a Church, not having a spot or wrinkle. Sanctify us therefore in thy truth, that we may sanctify thee, and that our light may so shine before men, that they seeing our good works may glorify thee, and thy Father who is in heaven.

II. Thy Kingdom come.

O Jesus the great King, above all the kings of the earth! O King of glory, who camest to us meek and
O humble,

humble, not striking terror with thy majesty and power, but comforting us miserable, with thy humility and clemency. Born of a royal race, thou reignest in the house of Jacob, and of thy kingdom shall be no end. Thy kingdom is not indeed of this world, yet standing before the president, thou didst not disown thyself to be a King; and upon the cross thou hadst a royal title; and more than this, thy eternal Father hath crowned thee with glory and honour, and all power in heaven and earth is given to thee.

O best and greatest of Kings, let thy kingdom of grace come to us, and hereafter thy kingdom of glory. God forbid, that, like children of Belial, we should despise, or refuse thee for our King. Nay, we would have thee, O peaceful and wise King, to reign over us; for thy throne is established in justice and mercy. Therefore set on thou prosperously, proceed and reign in us, who are thy subjects by all right. Rule in the midst of thy enemies, and govern them with a rod of iron; that we, being delivered out of their hands, may serve thee in holiness and justice all our days, and so let the glory of thy kingdom grow and advance more and more.

III. Thy Will be done, on Earth, as it is in Heaven.

O Jesus, Lord and Master, who camest to do and to teach the will of thy Father. O Lord, I am thy servant, the son of thy handmaid: what then wouldst thou have me to do? O Lord, my heart is prepared, my heart is prepared to do what thou commandest; and prepared to fly from what thou dost forbid. I know that not every one that says to thee, Lord! Lord! but he that keeps thy commandments, pleaseth thee. O Jesus our Master, have mercy on me, and teach me to do thy will, lest I become a servant that knows his master's will and doth it not, and so be worthy of many blows. Give what thou commandest, and command whatever thou pleasest.

IV. Give us this Day our daily Bread.

O Jesus, thou good Shepherd, camest from heaven to visit thy sheep, as the shepherd views his flock; and also thou feedest thy sheep in most rich pastures. But who keeps a flock and doth not eat of the milk and flesh thereof?

thereof? But thou feedest thy sheep with thy own flesh and blood, and moreover layest down thy own life for them.

Behold, O good Shepherd, I have gone astray like a lost sheep, I have wandered through unknown paths, not finding any pasture; seek thou thy sheep, and taking me on thy shoulders, set me in the place of pasture, where thou hadst placed me before; and then nothing shall be wanting to me, either for body or soul. To nourish the one, thou producest bread from the earth; O do thou strengthen then the other with the bread of heaven, lest I faint in the way,

V. And forgive us our Debts, as we forgive our Debtors.

O Jesus, most gracious Redeemer, who hast loved us, and given thyself for us, that thou mightest redeem us from all iniquity, and purify a people acceptable to thee. We were sold gratis, and redeemable without money; but we were bought at a price, and alas! how great a one? Not with corruptible gold or silver, but with thy precious blood we were redeemed. Forgive us therefore our debts, for which thou hast paid so vast a price. But if thou markest our iniquities, who shall be able to bear it, when there is none that will redeem, or can save us? For who is there, but thyself, who can forgive sins? Neither a brother, nor any man can redeem us: for with thee only, O sacred Redeemer, is mercy and abundant redemption.

VI. And lead us not into Temptation.

O Jesus, most pious Saviour and physician, who didst come into this world to save sinners; thou hast taken upon thee all our weaknesses, and hast suffered all our griefs, having thyself been tempted in all things, yet without sin; that thou mightest know to bear a part with those that are tempted. Thou hast said, the sound have no need of a physician, but they that are sick. Behold! here are a multitude of languishing persons, who expect from thee the means of their health. Thou seest how weak and infirm we are; nor can we of ourselves resist evil, nor pursue good, so prone are the senses and thoughts of man's heart to evil. The spirit indeed is ready, but the

flesh is weak ; how easily doth it yield to temptation ? Do thou, O our Saviour, save us ; do thou, O heavenly Physician, give us strength and help, thy grace is a powerful medicine ; we can do all things in thee, if thou dost comfort us.

Behold, O charitable Samaritan, O divine Surgeon, the man who fell among thieves, lies half dead by the way side, disabled with many wounds, and forsaken by all. Behold, in my house lies a paralytick, my benumbed soul, unable to do any acts of virtue, come thou and cure it.

But if it be thy good pleasure, burn me, and cut me also ; for this is also the custom of a surgeon, not out of hatred, but out of love to his distempered patient. Pour wine and oil into my wounds, though the one will cause smart, the other will give ease. The physician doth not favour his patient, lest he should ruin him ; but rather treats him with hardship, that he may cure him ; and gives him bitter potions in order to purge him.

Temptation is a bitter potion, but thou, O wise physician knowest how to temper it, according to the nature and necessity of every one, so as, with the temptation, to make an advantageous success : therefore I am ready to drink thy chalice, and that with thee, for thou hast drank first of it ; and I doubt not of its being wholesome, if thou pleasest to mingle and prepare it.

Behold, I am in thy hands, if thou wilt thou canst cure me : heal me, O Lord, and I shall be healed ; save me, O God, and I shall be safe.

VII. *But deliver us from Evil.* Amen.

O Jesus, O most clement Judge, to whom the Father hath given all judgment ; not that thou shouldst condemn the world, but that the world should be saved by thee. Therefore when thou comest with splendor in the clouds of heaven with power and great majesty, to judge thy people, that thou mayest render to every one according to his works : then, O Jesus, be thou a favourable Judge to me, and enter not into judgment with thy servant, for, in thy sight, no man living shall be justified. Then I beseech thee do not reprove me in thy fury, but let thy mercy magnify thy justice, so that thou mayest not punish me according to my iniquities.

O Jesus,

O Jesus, in the evil day, deliver me from the evil, which is the greatest of all evils; for the death of a sinner is the worst of deaths, because it is a separation from thee who art the supreme Good. O who can grant me the happiness, that, in the dreadful day, I may not be afraid of that evil hearing, Depart from me ye cursed, for it is good for me to adhere to thee. Grant that I be not separated from thee for ever *Amen, Amen.*

2. *The Lord's Prayer accommodated to the seven Effusions of the Blood of Christ.*

AN ADMONITION.

God, who otherwise easily and willingly gives ear to our prayers, doth attest by his prophet (*Isaias i. 15*), that he doth abhor the prayers and offerings of his supplicants, whose hands were full of blood: but now nothing gives greater efficacy to prayer, than for a man that prayeth, to lift up his hands and heart in the blood of Christ. The apostle (*Heb. xii. 24.*) saith, You are come to the Mediator of the New Testament, Jesus Christ, and to the sprinkling of blood, that speaks better than that of Abel. Better indeed, for the blood of Abel cried for vengeance, but the blood of Christ cries for mercy and pardon. Would you then pray to your Comfort? Take the cup of salvation, and so call on the name of the Lord.

Our Father who art in Heaven.

O Father of our Lord Jesus Christ, who, for our sake, hast not spared thy only Son; nor hath he spared himself, having delivered himself for us, because he would, and hath loved us to the end. Can love, that overcomes all things, overcome God, who is greater and stronger than all things? O force of divine love! many waters could not extinguish his charity; and thy will was so; and thy Son would, by so many rivulets, pour out all the blood of his most sacred body. Behold I come to draw water with joy, out of the fountains of my Saviour. I lift up my hands to heaven, stained and died in his blood. Behold, this is thy beloved Son, in whom thou art well pleased. Look on the face of Christ thy Son; see if this
be

be the coat of thy Son, sprinkled with so precious blood. Consider why his vestment is red, and afterwards turn the eyes of thy mercy to us the miserable children of Eve; but now by adoption become thy children, by the blood of thy only Son. Can we have a denial, where not the blood of Abel, nor of goats, nor calves, but the blood of the immaculate Lamb, thy only Son, cries out for us.

O Jesus, beloved, fair, ruddy, thou spouse of blood, who hast purchased us to God, in thy blood; admit me near thee, who come to the holy sanctuary through thy blood. Behold, I will take the cup of salvation (of thy blood) and I will call on the name of the Lord, and before all things I desire, that

I. Sanctified be thy Name.

For there is no other holy name, O Jesus, under heaven, given to men, in which we can be saved; or which deserves more to be honoured than thine, O most holy Jesus! A name which is above every name; which was given thee at thy circumcision, when, newly born, thou beganst to shed thy tender blood for us. O may this blood grow warm in our hearts, and excite in us a zeal and fervour of spreading abroad the glory of thy name. May thy name be blessed, O Jesus, from this time and for ever.

II. Thy Kingdom come.

For thou art a King, O Jesus, and indeed great above all kings of the earth. Yet alas! what a one wert thou reckoned by the impious! How did they honour thee as a King? With what diadem did they crown thee? With what posture did they worship thee? They did mock thee as a fool, and as a sportive king, making for thee a crown of thorns, and forcing it deep into thy head.

By the effusion of this thy most holy blood, grant that thy kingdom may come unto us; where thou dost crown us in mercy and compassion; and, hereafter, that thy kingdom may come where we shall be crowned with glory and honour. May the blood shed at thy coronation obtain this grace for us.

III. Thy Will be done on Earth, as in Heaven.

O Jesus, who for our sake didst most readily resign thy will, to the good will of thy Father, becoming obedient

dient unto death ; when in thy agony, at Mount Oliver, thy heart was oppressed with such great sorrows, that thy sweat, like drops of blood, flowed from all parts of thy body.

Behold ! I resign justly, for thy sake, my will, and submit it to thine ; that thy will, not mine, may be done. Be it so ; that, from above, my spirit be troubled in me, even to trembling and sweat ; I will nevertheless pray, Let thy will be done. Obtain for me this grace, by thy bloody sweat.

IV. Give us this Day our daily Bread.

O Jesus, sinners have plowed upon thy back, and have tilled the earth of thy body with rods and scourges, as with plowshares, rakes, and shovels. But how great a harvest, and plenty of fruit, is come to us from so cruel a tillage ! To wit, while we are here fed with the bread of tears ; and eat our food in the sweat of our face ; we are also nourished with the bread of life, and our soul is filled, as with marrow and fatness, that, in the strength of this food, we may travel through this desert ; till at length we shall eat and drink at thy table, and shall be filled with the plenty of the house of God. Grant us this favour, through the blood thou didst shed for us, at thy flagellation.

V. And forgive us our Debts, as we forgive our Debtors.

O most patient Jesus, whose blood hath been so often shed for the remission of our sins : for more than once, thou hast suffered thy clothes to be violently and cruelly plucked off by thy merciless tormentors ; insomuch, that thy wounds were often renewed and enlarged, not without a most severe pain ; and this because man, by sin, had lost the garment of his innocence, and had, by repeated sins, often stained it when it was restored him, I beseech thee, by thy sacred wounds, renewed by the cruel plucking off of thy garments, and by the blood which so copiously run out of them, to forgive me my debts : for thy beloved disciple hath testified, that the blood of Jesus Christ doth cleanse us from all sin. Grant that we may strip ourselves of the old man, and of his actions ; and put on the
new

new man, who is created according to God, in justice and holiness of truth: let thy blood, O Jesus, cleanse our consciences from dead works, to serve the living God.

VI. And lead us not into Temptation.

O Jesus, who with pierced hands and feet, wert cruelly nailed to the cross, and abundantly didst pour out thy blood, as it were from so many springs, or conduit-pipes; behold my lot is in thy hands; for, when falling, thou holdest me; when prostrate, thou raisest me; when standing, thou protectest me. Into thy hands I commend myself. Preserve me, under the shadow of thy wings, from the face of those that trouble and persecute me. O that I may stand strong in faith against all temptations, and be crucified on the cross with thee, O Jesus! that neither life, nor death, nor any creature, may be able to separate me from thy love.

VII. But deliver us from Evil. Amen.

O Jesus, the refuge of the afflicted! Behold a miserable man walks in the midst of evils and snares. What shall he do to escape? Where shall he seek a sanctuary, wherein he may hide himself in safety? Where, unless it be in the bosom of thy heart, to which a passage is opened for us through thy wounded side with a lance. I will enter there without fear; and there will dwell secure, as a dove in the cleft of a rock, in a hole of a wall. There is my strength hidden. It will be good for me to be there; and there to fix my tabernacle, where no affliction, nor any evil can approach. From thence blood and water hath flowed, to be the washing of my crimes, the strength of my weaknesses, the cure of my miseries, and a firm assurance against all the dangers of my salvation. O good Jesus, deliver me from all evil, since thou dost so kindly open to me the bosom of thy love, thy most sweet heart, the fountain of all good. *Amen, Amen.*

3. *The Lord's Prayer accommodated to the seven Words of Christ upon the Cross.*

Our Father who art in Heaven.

I. *Sanctified be thy Name.*

O Lord Jesus Christ, Holy of holies; of the same glory and majesty with the Father in heaven. The only thing thou designedst in all thy life, while thou wert seen upon the earth, and conversedst with men, as also in thy death, was to seek and preach the glory of thy Father every where. Indeed, in the extreme agonies of thy death, thou didst cry out, as if forsaken by him, *My God, why hast thou forsaken me*: but that dereliction turned to thy Father's and thy own greater glory; for thou wert made obedient unto death; for which God exalted thee, and hath given thee a name above all names.

O Jesus, who wert so forsaken for my sake, grant that thou never cast me off, and especially in the hour of my death: and for the glory of thy name leave me not, when my strength shall fail me, lest my enemy should say, God hath forsaken him, I will pursue and take him, for there is none to deliver him. O God, be not far from me; neither despise me, O God my Saviour. Grant, that even in desolation, and in the midst of thy chastisements, acknowledging thee a gracious Father, I may say with that man of approved patience, as it hath pleased the Lord, so it is come to pass: Let the name of the Lord be blessed.

II. *Thy Kingdom come.*

That kingdom, I mean, of which the thief, crucified with thee, did acknowledge thee Lord; saying, Remember me, when thou comest into thy kingdom; a part of which, thou, that art ready to give, didst promise him, saying, *To-day thou shalt be with me in paradise*. Grant to me, O Jesus, that I may seek those things that are above, where thou sittest at the right hand of God; that I may esteem the things above, and not what is upon earth. But above all, give me a truly contrite and humble heart, such a one as thou wilt not despise; that, at the end of my life, I may say, with great assurance and

hope, Thy kingdom come. Remember me, O Lord, who heretofore didst, for my sake, hang upon the cross between thieves; and now reignest with the blessed in heaven. O that I may then hear, To-day thou shalt be with me in my kingdom.

III. *Thy Will be done on Earth, as in Heaven.*

O most obedient Jesus! who wert made, for us, obedient to God the Father, even to the death of the cross, so that thou thyself hast openly declared, *it is finished*, to wit, the work of man's redemption (ah! how painful and hard a work!) committed to thee by thy Father.

O grant to me the grace, that I may seriously perform all the duties of my state and condition of life; that fighting a good fight, and finishing my course, I may expect from thy hand a crown of justice. For if I do what thou dost command, thou wilt do what thou hast promised.

IV. *Give us this Day our daily Bread.*

O Jesus, the great promoter of our salvation! For, hanging on the cross, and crying out, *I thirst*, what else didst thou thirst, or desire but our salvation? Assuredly with passion thou didst desire to eat this bread, and drink this cup. And was it so, that so terrible a thirst must expiate the sinful excess of our palates. O that thou wouldst grant me so to thirst after my own salvation, as thou didst for it! But what advantage was it to thee, to save me? It was only thy free love of me, excited that thirst; and God grant I may worthily correspond to it; that neither neglecting the care of my own salvation, nor the desire of my neighbours.

V. *And forgive us our Debts, as we forgive our Debtors.*

O most clement Jesus, who wert wounded and died for our sins, who desirest not the death of a sinner, inasmuch that thou wouldst not exclude from thy mercy the authors of thy death, and thy very executioners, but wouldst pray for them, saying, *Father forgive them*: O unheard of piety! O unspeakable mercy! by this goodness, I beseech thee, pardon me, and forgive me my debts. Behold I am prepared to forgive, from my heart, my enemies; being so taught,

taught, by thy example and precepts ; lest I should in vain ask mercy from thee, if I reserve anger against my neighbour.

VI. And lead us not into Temptation.

O most meek Jesus, who hast been tempted thyself in all things, yet without sin : thou temptest no man, as not being a tempter of evil ; nay, thou art the refuge and strength of those that are tempted ; and their helper in tribulations ; which thou didst sufficiently shew upon the cross, being solicitous for thy most beloved mother, and thy loved disciple, recommending them to each other ; that, by a mutual care and assistance, they might have comfort in adversity, and help in temptation.

O that thou, O Lord, wouldst have the same care of me ; that I may not fear what either men or devils can do to me : and, as if standing at thy cross, I may always keep thee in my sight, for thou art my right hand, that I may not be cast down.

VII. But deliver us from Evil.

O most merciful Jesus, who, dying for us, didst recommend thy spirit into the hands of thy Father, resigning to him the life and soul thou hadst from him ; knowing that he was able to raise thee up again to a life that should be no more subject to death or any evils.

Grant me, O Jesus, so to bear the pains, labours, evils, and miseries of this life, that when I come to the end of it, I may with a filial hope, and a ready will, render my soul to thee, my Creator : but do thou deliver me from the evil of eternal damnation, (O horrid evil !) who hast redeemed me, O God of truth. *Amen.*

CHAPTER III.

A Litany of the Life and Passion of our Lord Jesus Christ.

KYRIE eleison, Christe eleison, Kyrie eleison.
Christ hear, us.

O Christ hear us.

O God,

O God, Father of heaven, have mercy on us.

O God the Son, Redeemer of the world, have mercy on us.

O God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Jesus, the desired of all nations,

Jesus, sent by the Father into the world,

Jesus, conceived by the Holy Ghost,

Jesus, the Word made flesh,

Jesus, born of the virgin Mary,

Jesus, wrapt in swadling clothes and laid in a manger,

Jesus, who of thy own accord underwent the law of circumcision,

Jesus, adored by the wise men, and presented in the temple,

Jesus, whom Herod sought to kill,

Jesus, carried into Egypt, and afterward bred in Nazareth,

Jesus, found in the temple amongst the doctors,

Jesus, baptized by St. John, and tempted in the wilderness,

Jesus, who mercifully cured all diseased persons,

Jesus, who wert transfigured on the mountain,

Jesus, who compassionately wept over Jerusalem,

Jesus, who drove the buyers and sellers out of the temple, out of zeal of God's house,

Jesus, who wert sold for thirty pieces of silver,

Jesus, who stooped to wash thy disciples feet,

Jesus, who at thy last supper gavest us thy body for our meat, and thy blood for drink,

Jesus, prostrated in prayer, and in thy agony covered with a bloody sweat,

Jesus, comforted by an angel,

Jesus, betrayed by Judas with a kiss, and bound by the Jews,

Jesus left by thy disciples, and carried to Caiphas,

Jesus, struck by a servant, and by false witnesses accused,

Jesus, judged worthy of death, and spit upon,

Jesus, whose eyes were blinded and then buffeted,

Have mercy on us.

Jesus,

Jesus, thrice denied by Peter, and sent bound to Pilate,
Jesus, despised and mocked by Herod, and clothed
in a white garment by him, as a fool,
Jesus, cruelly beaten with scourges, and esteemed
worse than Barabbas,
Jesus, clothed in purple, and crowned with thorns,
and who had a reed given thee for a sceptre,
Jesus, demanded by the Jews to be crucified; and
accordingly condemned and delivered to their will,
Jesus, burdened with the cross, and led as a sheep
to the slaughter, and who had vinegar and gall to
drink,
Jesus, who wert crucified naked on the cross,
Jesus, who loved us, and washed away our sins in
thy blood,
Jesus, who wert numbered with the wicked, and
crucified between two thieves,
Jesus, who didst pray to the Father for thy enemies,
Jesus, blasphemed and derided by the Jews and fol-
diers,
Jesus, who didst promise paradise to the penitent
thief,
Jesus, who didst fulfil on the cross all that was writ
of thee,
Jesus, who dying, commended thy spirit to the hands
of thy Father,
Jesus, who wert pierced with a spear,
Jesus, out of whose side ran water and blood,
Jesus, who in thy body bore our sins on the cross,
Jesus, taken from the cross and wrapt in fine linen,
Jesus, that wert buried in a new tomb,
Jesus, who after death descended into hell,
Jesus, who didst die for our sins, and didst rise again
for our justification,
Jesus, who didst ascend into heaven, and wert set at
the right hand of thy Father,
Jesus, who hast prepared a place for us in heaven,
Jesus, who art our advocate with the Father, and art
become the propitiation for our sins,
Jesus, who gavest the spirit, the comforter, to thy
disciples,
Jesus, who shall judge the living and the dead,

Have mercy on us.

Jesus,

Jesus, who wilt send the reprobate into eternal fire, and give to the elect the kingdom prepared for them, have mercy on us.

Be merciful to us, and spare us, O Jesus.

Be merciful to us, and hear us, O Jesus.

From all evil,

From sudden and unprovided death,

From the snares of the devil,

From anger, hatred, and all ill will,

From eternal death,

By the mystery of thy holy incarnation,

By thy coming and thy nativity,

By thy circumcision, and receiving of thy holy name,
Jesus,

By thy baptism and holy fasting,

By thy labours and watching,

By thy agony and bloody sweat,

By thy blows, scourgings and crown of thorns,

By thy cross and passion, thy thirst, tears, nakedness, and thy five wounds,

By thy death, burial, and holy resurrection,

By thy wonderful ascension,

By thy sending the Holy Ghost the Comforter,

In the day of judgment,

That being dead to sin, we may live to righteousness,

That we may never glory but in the cross of Christ,

That through thy love, the world may be crucified to us, and we may be crucified to the world,

That we may always bear about with us, in our bodies, the mortification of the cross,

That we may study to crucify our flesh with all the vices and concupiscence thereof,

That we may daily endeavour to bear our cross and follow thee,

That we may esteem all gain to be loss and damage, in comparison of thee,

That above all things we may study to know Jesus, and him crucified,

That, bought with so great a price, we may glorify God in our bodies,

That thy blood may cleanse us from dead works, to serve thee the living God.

Deliver us, O Jesus.

O Jesus, we beseech thee to hear us.

That

That dead to sin, and buried with thee, we may
hereafter walk with thee in newness of life,
That being once cleansed from dead works, we may
have a care not to crucify again the Son of God,
by sin,
That observing the example thou hast set us, we
may faithfully follow thy steps,
That as we are companions of thy sufferings, so we
may be partakers of thy comforts,
Lamb of God, that takest away the sins of the world,
spare us, O Lord.
Lamb of God, that takest away the sins of the world,
hear us, O Lord.
Lamb of God, that takest away the sins of the world,
have mercy on us,
Our Father, &c. Hail Mary, &c.

O Jesus, &c.

AN ADMONITION.

The judgment we are to make of a Christian, must be taken not from his name of Christian, but from his life. It is glorious indeed to bear that name; but that will not bring us to eternal life, unless our life corresponds to that so holy name. So that the life of Christ should be our rule to live by. Many usurp that name, but take no care that their lives deserve it; and yet they confidently hope that they shall be partakers of the glory of Christ, though they mind not to be followers of his life. O! how many (who are Christians in name) doth this vain hope, or rather presumption, deceive! So careless, or so ignorant they are, that this so holy name should not be a motive to a more holy life. We should choose rather to be Christians, than to be so called. What then must we do? Behold, the life of Christ is our rule and our looking-glass. Look into that, O Christian, and compare thy own with it; let, then, that glass be constantly before thy eyes, and meditate on the life of Christ day and night, that thou mayest know thy own vices and Christ's virtues; and that thou mayest conceive a hatred for the one, and a love and desire of imitating the other. For meditation begets knowledge, illuminates the understanding, excites affection, and inflames the will: but we have no desire of that which we know not, and what wonder is

is it then, that Christ hath so few that imitate him? For since we cannot endure to meditate of his life and actions, how can we have a mind to imitate them? Distribute therefore the life and death of Christ into five parts or stages:

1. From his infancy to his baptism.
2. From his baptism to his passion.
3. From his passion to his crucifixion.
4. From his crucifixion to his death on the cross.
5. From his death to his resurrection and ascension.

In all these parts, the virtues of humility, obedience, meekness, patience, mercy, charity, &c. are to be observed. And mark and imitate them; and exercise pious affections about them; for otherwise meditation will be barren and fruitless. As for example:

1. *An Affection of Compassion.* I condole with thee, from my heart, O Lord, that hast suffered so many indignities and cruelties for me so unworthy a sinner!

2. *Of Contrition.* Alas! I am grieved that ever I have sinned; because I have been the cause of all thy sufferings. Shall I neglect myself, as of no value, that have been bought with so great a price? Shall I count my soul nothing worth, whose ransom was the blood of Christ? Shall I sin again, unhappy man that I am; for whose sins the Son of God hath suffered so much?

3. *Of Hope and Joy.* It is good for me to adhere to God, and to place all my hope in him. What can I not hope from thee, who hast done and suffered so much for me? O God, my only refuge!

4. *Of Praise and Thanks.* What shall I return to God, for all that he hath done for me? Bless the Lord, O my soul, and all that is in me praise his holy name.

5. *Of Imitation.* Thou hast given me an example, and thou wouldst have me follow thy steps; give me what thou commandest, and command what thou pleasest.

6. *Of Admiration.* Who art thou, O Lord! and what am I: thou that dost suffer, art my God, and my Lord, just and innocent: I am a contemptible servant, a worm of the earth, a sinner, who have deserved the pains that thou hast suffered.

7. *Of Love.* O, loving Jesus, my life and my salvation; all thy works speak thy love, O Lord, to me. Thy love drew thee from heaven, into the virgin's womb; love fixed thee to the cross; and what shall separate me from thy love? I pray God that neither life, nor death, nor any thing else may be able to do it.

Therefore in these and the like affections you ought to exercise your mind, according to the quality of the subject of your meditation; and thus the meditation of the life and passion of our Saviour, should be embalmed. The practice of which, the unction of the Holy Spirit will teach you best. But the principal of all the affections, is that of contrition and imitation, which require your chief care. For this is the prime fruit of the passion, to beget a hatred of sin, and a love of virtue; and what can be more powerful to cause a hatred of sin, than to think how much Christ suffered, that he might deliver us from sin? What greater motive can there be to love virtue, than to reflect that God became man, visible in our flesh, and like to us, that he might give us the examples of virtues, which we should imitate?

Imitate then his virtues, and exercise these and the like affections; Christ will not fail to assist your endeavours: for those that he teacheth by his example, he leads by the assistance of his grace; and he will at length crown them that follow him, with the eternal rewards of his glory.

A Prayer to Christ suffering on the Cross.

1. **O** Jesus Christ, my only Saviour! I beseech thee let not thy most bitter passion, and death, be lost, or lose its effect in me; but, by thy bitter death and wounded heart, vouchsafe to give me grace, now and in the hour of my death. *Amen.*

2. O crucified Jesus Christ, Saviour of the world! put thy precious blood, and thy death, and all thy pity and compassion, between thy severe justice and my miserable soul, now and in the hour of my death. *Amen.*

3. O thou good pastor Jesus Christ, who, with thy precious blood, dost feed and purify thy sheep; let the copious effusion of thy precious blood, and all thy passion, be to me and all sinners, our comfort and salvation. *Amen.*

4. O in-

4. O innocent Lamb of God, who, by thy cross and death, takest away the sins of the world: by thy innocence, by thy torments, by thy pains, and by the anguish of thy heart, which thou sufferedst on the cross, spare me in the day of thy dreadful judgment, and shew mercy to the living and the dead. *Amen.*

5. O Son of God, obedient to God the Father who so readily and cheerfully hast drunk up the chalice of thy dreadful passion, having also had gall and vinegar given thee to drink, I beseech thee by all thy torments and wounds, to make me meek and patient, and obedient to thy eternal Father, even to death. *Amen.*

6. O Jesus, our chief priest, who hast offered to God the Father a pure oblation, and entirely efficacious to reconcile sinners to God; grant, by the infinite merits of thy life, passion, and death, that I may die to the world, and live to thee alone; and finally, that I may depart hence in peace. *Amen.*

7. O Jesus of Nazareth, King of the Jews, I beseech thee, by the victory and triumph, which thou hast obtained on the cross against thine, and our enemies, preserve me against all my enemies, and defend my body and soul against all dangers; give to thy Church peace and concord; to sinners repentance and pardon; to the just perseverance; to the faithful departed, mercy and rest; and to all, grace and mercy. *Amen. Our Father, &c.*

Short Prayers of St. Gregory of our Lord's Passion.

1. **O** Lord Jesus Christ, I adore thee hanging on the cross, and wearing a crown of thorns. I humbly pray thee, that thy blood may deliver me from the destroying angel. *Amen.*

Then say, Our Father, &c. Hail Mary, &c.

2. O Lord Jesus Christ, I adore thee wounded on the cross, and having gall and vinegar given thee to drink. I beseech thee, that thy wounds may become the cure of my soul. *Amen. Our Father, &c.*

3. O Lord Jesus Christ, I beseech thee by the bitterness of thy passion, which thou didst suffer in the hour of death, and chiefly when thy most holy soul parted from thy

thy blessed body ; have mercy on my soul, at its quitting my body, and bring it to eternal life. *Amen.*

Our Father, &c.

4. O Lord Jesus Christ, I adore thee, laid into the sepulchre, and embalmed with myrrh and spices ; I beseech thee, grant that my death may be my life. *Amen.*

Our Father, &c.

5. O Lord Jesus Christ, I adore thee, descending into hell, and delivering from thence thy captives ; I beseech thee, that thou wilt never permit my soul to go thither. *Amen.*

Our Father, &c.

6. O Lord Jesus Christ, I adore thee, rising up from the dead, and ascending into heaven, and sitting at the right hand of thy Father ; I beseech thee, grant that I may follow thee thither, and deserve to be presented by thee. *Amen.*

Our Father, &c.

7. O Lord Jesus Christ, that art the good Shepherd ; preserve the just, justify sinners, have mercy upon all the faithful, and be propitious to me a miserable and unworthy sinner. *Amen.*

Our Father, &c. Hail Mary, &c.

Seven Acts of Thanks, for the seven Effusions of the Blood of our Lord Jesus ; and applied against the seven Capital Sins.

I. Against Pride.

O most humble Lord and Master, Jesus Christ, true God and man ! to thee be eternal thanks and praise, that in thy tender age, on the eighth day of thy mortal life, thou wouldest shed thy precious and innocent blood for us, and, as a true son of Abraham, be painfully circumcised.

By this most holy effusion of thy blood, I humbly pray for the grace of humility, against all the pride and vanity of the world. *Amen.*

Our Father, &c. Hail Mary, &c.

II. Against Covetousness.

O thou bountiful pellican, Jesus Christ, true God and man ! to thee be eternal thanks and praise, that, in the garden, thou hast sent forth a bloody sweat, for very anguish

guish of heart, and didst offer it to thy Father, with a most ready resignation of thy will to die for us.

By this most holy effusion of thy blood, I humbly pray for the grace of liberality, against all covetousness. *Amen.*

Our Father, &c. Hail Mary, &c.

III. *Against Luxury.*

O most chaste Spouse, Jesus Christ, true God and man! to thee be eternal thanks and praise, that in the court of Pilate thou didst suffer thyself to be severely bound, and thy virginal flesh to be cruelly whipped and torn for us.

By this most holy effusion of thy blood, I humbly pray for the grace of chastity, against all lust. *Amen.*

Our Father, &c. Hail Mary, &c.

IV. *Against Anger.*

O most meek Lamb, Jesus Christ, true God and man! to thee be eternal thanks and praise, that thou permittedst thy holy head to be crowned with most sharp thorns, and to be struck with a hard cane.

By this most holy effusion of thy blood, I humbly pray for the grace of meekness, against all anger and desire of revenge. *Amen.*

Our Father, &c. Hail Mary, &c.

V. *Against Gluttony.*

O most sweet and abstemious guest, Jesus Christ, true God and man! to thee be eternal thanks and praise, for suffering thy clothes to be pulled off, both before and after the carrying of thy cross, whereby thy wounds were painfully renewed, and made to bleed again.

By this sacred effusion of thy blood, I humbly pray for the grace of sobriety and abstinence, against all gluttony and intemperance. *Amen.*

Our Father, &c. Hail Mary, &c.

VI. *Against Envy.*

O good and faithful Samaritan, Jesus Christ, true God and man! to thee be eternal thanks and praise; that, out of a most ardent love for us, thou didst suffer thy most holy hands and feet to be cruelly nailed to the cross for our redemption.

By

By this most holy effusion of thy blood, I most earnestly beg for the grace of brotherly charity, against all envy and dissimulation. *Amen. Our Father, &c. Hail Mary, &c.*

VII. *Against Sloth.*

O most zealous high priest, Jesus Christ, true God and man! to thee be eternal thanks and praise, for suffering thy holy side to be pierced with a spear, to be opened and wounded.

By this most holy effusion of thy blood, I humbly pray for the grace of holy fervour and zeal, contrary to all sloth and coldness in thy service, in any and every exercise of piety and religion. *Amen.*

Our Father, &c. Hail Mary, &c.

ADMONITION.

Great are the honours and privileges of the holy name Jesus. So that every Christian ought to have it in great reverence and love; for whatever we pray to God for, in his name, he hath promised to grant us. (*John xvi. ver. 23.*)

The End of the sixth Section of the Life, &c. of Jesus.

S E C T I O N VII.

FOR SATURDAY.

*Of the Care and Preparation of dying well and happily;
and of the Honour and Veneration of the Blessed Virgin
Mary.*

CHAPTER I.

*A Colloquy between CHRIST and MAN, of the Manner how
to obtain a good and Blessed Death.*

I. *An Exhortation to take Care for a good Death.*

*All flesh is as grass, and all its glory is but a flower of the
field. The grass withers, and the flower falls away.
Isaias, xl. 6.*

CHRIST.

BEHOLD, O man, what is thy life upon the earth? Grass, that to-day is green, to-morrow is withered: a blast of wind, and a shadow that quickly vanisheth; a smoke and vapour that appears but for a little time. Hear this, all nations, and bend your ears to this, all ye that inhabit the earth: all ye sons of men, rich and poor, young men and virgins, old men and children, give ear to the words of my mouth. One and the same unchangeable sentence of death involves you all. It is appointed for all men once to die, and after that is the judgment. All of you must appear, and that sooner than you think, before my judgment seat; to the end that every one may receive according as he hath acted in his body, whether good or evil. Moreover, I judge every one according as I find him, when I send my serjeant, that is, death, to cite him before my tribunal.

Rejoice, therefore, (if thou wilt) O young man, in thy youth; and let thy heart have its pleasures in thy young days,

days, and walk in the ways of thy heart, and in the sight of thy eyes ; but know withal, that God will call thee to an account for all these things. But if thou art wise, order thy house betimes for thou must die and not live ; nor hast thou any reason to trust to thy strength or youth. Dost not thou see young men, strong and lusty, nay, poor little infants, die daily ; and oftentimes upon a slight cause or chance ? A vessel made of earth or glass, be it old or new, is equally brittle ; and, if it fall to the ground, it breaks. It is a folly to expect grey hairs, which the much greater part of mankind never arrive to.

MAN. O my God, thou hast created man according to thy own likeness, and hast crowned him with glory and honour ; and hast set him over the works of thy hands ; and wilt thou so soon reduce me to dust, and while I am but beginning to live, wilt thou cut me down ? Remember, O Lord, what my substance is, for hast thou ordained the children of men in vain ? Behold, we all die and fall to the ground, like waters that cannot be taken up again.

CHRIST. Who is the man that lives, and shall not see death ; shall he deliver his soul from the hand of the grave ? But suppose I should satisfy him with a very long number of years ; what will be the consequence ? If a man live many years, and rejoice in them all, should he not remember the time of darkness, and of many ages, which, when it arrives, all the past time will be convinced of vanity. For all those are past, as a shadow, and as a ship which glides through the water, which, when it is past, you can find no track of it. O happy they, that remember they are but as exiles and pilgrims upon the earth ; or as stewards and servants constituted in this world, over the goods of their Lord, who will come at an hour, when not expected, and take the account of his servants.

But alas, poor miserable men ! who, as if I were gone a long journey, not to return a great while, do luxuriously squander away my goods, not dreaming of the time when I shall call them, to give up the account of their stewardship. Is it hence, that men, created by me in honour, do not understand, and are compared to the beasts that perish, and are become like to them ? As if there were one and the same end of both ; and as if men had nothing more in them than the beast ; whereas I created them after my own

own image and similitude, and being condemned to eternal death, I redeemed them with my blood, that they might become heirs of heaven with me. Why, therefore, do they run, as blind men, to death; for whose sakes I came into the world, that they might have life, and that in great abundance? O how few are there, who take to heart seriously these things; and who esteem it wisdom to meditate of them! How many are there, who, as if they had made a covenant with death, and struck a bargain with hell, say, when the scourge of death strikes men in swarms, yet it will not touch us? And so they turn away their face, lest they should see to the end; and neither the fear of God, nor of death, is before their eyes. Therefore they lead their lives in pleasure, and, in a moment, fall down into hell.

MAN. What shall I do to thee, O thou guardian of men? Thy hands made me, and fashioned me all round, and dost thou destroy me thus of a sudden? Spare me, O Lord, for my days are nothing. What advantage is in my blood, if I descend into corruption? Shall dust confess to thee, or shall it declare thy truth? Can any one in the grave publish thy mercy, or thy verity in perdition? There is no body can be mindful of thee in death; and in hell who can glorify thee? Can it seem good to thee, if thou destroyest the work of thy hands? Shall my days be swifter than a running post? Shall they fly away and see no good? Shall they pass sooner than a weaver can cut his web, and be consumed without hope? Let me alone, that I may be a little refreshed, before I go and be no more.

II. The Art of dying well is necessary above all Things.

CHRIST. I did not make death; but by the envy of the devil, death came into the world: for, by his means, through one man, sin entered into the world, and, by sin, death, in whom all men have sinned. And thence it came, that it is appointed for all men once to die. But there is yet this one comfort left thee, that as in Adam all men die, so in me shall all men be raised to life. But see, if thou desirest to enjoy this my favour, that thou be not hurt by the second death: for the death of the wicked is the greatest of evils. But alas! what means this, that
life,

life, whose course is so short, and which altogether scarce is sufficient for necessary things, and principally for a due preparation for death, yet, for the most part, is by many men squandered away in superfluities and trifles? If thou only hadst all the years, days, hours, and all the time that the world has stood, or shall stand, and together with that, all the knowledge, prudence, industry, nay, and all the arts, wealth, friendship, respects, and whatever assistance or advantage could be had in this world, wouldst thou not apply all this wisely, that thou mightest make that moment a happy one, which will determine of thy entire eternity; by which thou wilt be made miserable or blessed for ever?

MAN. When I turn myself to all the works which the hands of men make, and to the labours in which they sweat, to no purpose; I see in them all, vanity and affliction of spirit, and nothing is durable under the sun; and therefore I am weary of this life; beholding all the evils under the sun, and that all things are vanity and trouble of spirit; insomuch, that in much wisdom is much vexation; and he that adds to his knowledge, adds to his pains. O vanity of vanities, and all is vanity!

CHRIST. Why then art thou so solicitous, and employest thyself about so many things? What advantage is it to aspire to the knowledge of high things? To pry into subtle things, rather than into things useful? Why dost thou walk in great things and admirable above thy capacity? Behold, one thing is necessary, to know how to die. This is the art of arts, and the science of sciences; he that knows this, will be never the worse if he knows nothing else. But if he knows not this, it will be of no advantage if he knows all things else. All other things concern the earth, and this short life; but this regards heaven, and an immense eternity.

Therefore as long as thou livest, learn to die, and the rather because thou canst make but one trial of this art; which, if it succeeds ill, it is for ever impossible to correct thy error. In other arts, if a mistake or negligence be committed in the first experiment, it may be amended in the second proof; but here, if thou makest but one mistake, after that thy repentance is too late, and of no use. For then the gate of my mercy will be shut, and there

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will be no hope of pardon remaining for ever. Where-
soever the tree falls, whether to the south or to the north,
there it shall be. He is the wisest of men, who frequently
thinks of his last end, and endeavours to be now in his
life, such a one as he would be found at his death. Who
is so wise a man as to observe these things?

Truly this is great wisdom, to look into thyself, to
know thyself, to know what a man is; that he has a body
from the earth, and a soul from heaven; and that the
body returns by death to the earth from whence it was
taken, and the soul to God who gave it, to receive ac-
cording as it has done in his body, whether good or evil.

Meditate of these things; employ thy thoughts in them,
be serious in them, O man. Remember thy last things,
and thou wilt never sin. There is nothing can make thee
so temperate and moderate in all things, as the frequent
meditation of death. For how is it possible to have thy
heart lifted up above thy condition, and to be proud, if
thou reflectest that thou art but dust and ashes, and must
soon return to dust? Wouldst thou resolve to foster and
nourish thy flesh with delicacies, which must shortly be
the portion of snakes, vermin, and worms? Couldst thou
set thy heart upon the riches, honours, and vanities of the
world, from which cruel death perhaps this very day, or
this night, though very unprepared, may separate thee?
And then all thou hast heaped up, whose shall they be?
O how easily would that man despise all things, who al-
ways thinks he must die! It were well if men would grow
wise, and understand to provide for the last things.

MAN. I acknowledge, O Lord, that the days of man
are short, and that the number of his months are in thy
hand. Thou hast set him bounds, beyond which he
cannot pass. I know thou wilt deliver me to death,
where thou hast disposed the habitation of all men living.
And who am I, that I should dare answer thee, or dis-
pute with thee? Thou art just, O Lord; I should not argue
with thee; but if thou wilt not be offended with the re-
quest of thy servant, I would beg one thing of thee, O
Lord. Make known to me my last end, and what is the
number of my days, that I may understand what are my
wants: how many are the days of thy servant, in which
I must have my warfare upon earth, until my change
come?

III. A Timely Preparation for Death.

CHRIST. It is not for thee, O man, to know the times and moments which the Father hath put in his own power? It is thy duty, to watch, to expect, and to be every hour prepared. The last of thy days is hid, that thou shouldst diligently watch them all; because there is not one of them all, which many not be thy last. It behoves thee therefore to redeem the time, and to labour while it is day, the night will come, in which no man can work. Thy great concern is to give all diligence, by good works, to make thy calling and election sure; now is the acceptable time, now is the day of salvation. He is too great a fool that suffers the present time to slip away, and promises himself another time to come; and in the mean time is wholly taken up with the trifles, pleasures, and cares of this world. But why wouldst thou know that, which to know would do thee no good? Know this, and take it for a certain truth; that it is a special mark of my goodness and mercy, that I would have the day of death to be unknown to men: for if it were known, O how many would upon that account make it the cause of a dangerous presumption and negligence; and would be more sluggish in the care of their salvation, and would put it off to the last part of their lives, and even to the time of their death! Do not they do so, even now, though they have not a day, not an hour, not a moment, that is secure from death? Alas! man knows not his end, and yet neglects the care of his end; so that as fishes are taken with the hook, and birds with the snare, so men are intrapt in the evil day, when it comes upon them.

But do thou, O man, remember thy Creator in the days of thy youth, before the time of affliction comes; knowing that it is good for a man to bear the yoke of the Lord from his childhood; for it shall be well for him in the end, that fears the Lord; and in the day of his death he shall be blessed.

See therefore that thou walk circumspectly, not as a fool, but as a wise man; for what greater folly can there be, than (seeing upon this short moment a whole eternity depends, and that in the hour of death the eternal sentence will be given, that thou shalt be for ever adjudged to tor-

ment or glory) not to provide against this danger? To do all things else with care and diligence, and to neglect that one thing, which alone deserves, above all things, our utmost care?

What need has man to look after things that are above his capacity, when he knows not what is most useful for him in his life, in the number of his days of pilgrimage, and the time which passes away like a shadow?

O sons of men, how long will you be stupid in your hearts! Why will you love vanity, and seek after a lie? But yet man passes away as in a vision, and troubles himself to no purpose; his years shall be employed as a spider; for as that weaves its web with much labour, and spends itself, and what doth it catch but pitiful flies? So men consume the years of their life; and what do they gain?

MAN. Behold, thou hast set my days in certain number, and my substance is as nothing before thee; for a thousand years in thy presence is but as yesterday, which is past away. Spare me, O Lord, for my days are nothing. Remember that I am but as a stranger before thee, and a pilgrim, as were all my fathers.

CHRIST. For that reason I exhort thee, as a stranger and pilgrim, to abstain from all carnal desires and cares of this life, which makes war against thy soul. Behold, a pilgrim doth not loiter in his way; nor go out of the road to gather flowers, and to search for curiosities, that he may trifle and lose his time; but rather out of desire to return to his country and friends, he makes haste, and pursues the journey he has undertaken: but if he doth now and then repose himself, and refresh his body, it is rather for necessity than pleasure; that afterward, having recovered his strength, he may go on and march more briskly.

Do thou in the like manner, and redeem time from these vain and transitory things, in which is nothing but vanity and affliction of spirit; and employ it upon the thing that, of all things, is the most serious and most necessary; that is, the care of a good death, and a blessed eternity. For thou knowest not how long thou shalt subsist, nor whether thy Maker shall take thee away soon. Therefore whatever thy hand can do, do it presently, for the night is coming, wherein no man can work. For there is neither work, nor reason, nor wisdom, nor knowledge,

knowledge, in the grave, whither thou art going in haste. Do that now, which thou wouldst wish were done, when thou canst do no more; and which thou wilt passionately lament, that thou didst not do, when thou mightest have done it.

MAN. O Lord, who art rich in mercy, I am in straits on every side, do not thou abandon me; stretch forth thy right hand to the work of thy hands, and draw me out of this clay of filth, that I stick not fast in it; for behold I cry to thee from the depths. I purpose every day to amend my life, but I always defer from one day to another; and while I design to do this, in the time to come, it comes to pass, that this time to come, is always to come; nay, perhaps will never come. Lord Jesus, how long shall I have only resolutions in my soul? What advantage is there in my blood, if I descend into corruption? Enlighten my eyes, that I may never turn them from a view of death, that I may see the dangers which hang over me, and that I may not sleep unto death, lest my enemy, at any time, say, I have conquered him.

CHRIST, O that thou didst but know, how the remembrance of the time past, so vainly lost, will torment the mind of a dying man! O that thou couldst see the anguish, the groans of the damned, though now, alas! useless in their torments: what resolution thinkest thou wouldst thou take? Behold, this is the thing they most deplore, that when they could have ransomed themselves from these horrible torments with short and easy labour, yet, unmindful of death, they entangled themselves in vain things, and neglected the time of buying oil for their lamps, the occasion of good works, and the day of salvation. They also, as many do now, spent their days in delights; but how short and how few! and in a moment descended into hell, where the miserable wretches are tormented without end. O happy art thou, if thou be wise at other mens' cost.

Look upon the rich glutton, he is not now feasting with dainties; but terribly howling in his torments. Which of you would not, heretofore, have chosen the condition of the rich man, rather than that of poor Lazarus; when the one lived in pleasure, the other in hunger and misery? But behold, now all men declare Lazarus the most happy

happy of men, and the glutton the most miserable. Here indeed, whilst the one received good things in his life, and the other evil things, you did not discern the difference, but rather admired it, and were in confusion; but suspend your judgment till you go into the sanctuary of God, and understand their final state.

MAN. O how good is the God of Israel to those that are of an upright heart! But withal, thou art just, O Lord, and thy judgment is right. But why should I dissemble; for thou searchest our heart and our reins: often have my feet been ready to slip; often have my steps been sliding, when I have had an emulation of the unjust, observing the peace of the wicked, because we look not after their death. But now I will sing mercy and judgment to thee, O Lord, for, in due time, thou dost render to every one according to his works.

CHRIST. But since the latter end of these two is so different, and that thou hast now the choice of either of them; how comes it that thou, who desirest to be happy with Lazarus, choolest now the life of the epicure? Why dost thou nourish thy flesh tenderly and sumptuously, and oftentimes takest more care of contemptible beasts, than of poor, hungry and needy men?

But consider, if I, by a special favour, should permit the miserable rich man to return again to this life, dost thou imagine he would clothe himself in purple, and fare deliciously every day? Would he take no care of Lazarus lying at his gate? I tell thee truly, he would rather do penance in sackcloth and ashes; he would not suffer a moment to slip away without a prudent and serious care of his salvation: nay, he would rather undergo all the pains and torments that this world could invent, than to return to that place of torment, where, for so many hundred years past, he has begged for a drop of water to cool his burning tongue; and where, for infinite millions of ages, he shall be still begging, yet never obtain it.

What man is there that hears this and will not fear, and in that fear would not repent? Which of you can dwell in that devouring fire, or can support eternal flames? Truly this is above all amazement, to believe these eternal punishments prepared for sinners, and for all that, to live securely in sin, and so audaciously to continue in that state,

state, in which you would not dare to die: to expect at your death a sentence of all eternity, and yet to take no care betimes of a good death. Who hath thus enchanted your eyes, that they look not to your ends? For who, of you, is there that endeavours now to be such a one, as he desires to be found at his death, when he shall be cited to my tribunal? And yet you know not whether that shall be to-morrow, or to-day, nay, this very hour.

O! by how many parables, by how many threatnings and admonitions have I taught you to watch, to expect, to be prepared! What do the examples of so many dying persons of all ages, of every sex and condition, set daily before your eyes? What do so many sudden misfortunes, so many fevers, so many kinds of diseases; what do all these things ring in your ears but this? Watch, be ready, put your affairs in order, for you must die! Remember, that whatever has happened to another, may happen to you. To-day! to-day! If you will hear the voice of the Lord, harden not your heart. Let the wicked leave his ways, and the unjust man his thoughts, and let him return to me, and I will have mercy on him; for now is the time of mercy, and perhaps presently will be the time of punishment.

MAN. Thou art just, O Lord; but pardon me, if, as one not very wise, I should speak to my Lord, who am but dust and ashes. Is thy pleasure in the death of the impious? Hast not thou said, I desire not the death of a sinner? And the wickedness of the ungodly man shall not hurt him, in what day soever he shall be converted from his impiety? And again, whosoever comes to me, I will not turn him away? What then if I come late, or in the evening, or about the eleventh hour, wilt thou reject me? What if I repent not of my sins, when I am just ready to die, wilt thou despise a contrite and humble heart?

CHRIST. What is this I hear? And will thou also speak like one of the foolish, and incline thy heart to words of malice, to excuse thy continuing in sins? Hast thou a mind to sin as long as thou livest, and then only to repent when thou art about to die? Is this repentance, to leave sin when thou canst sin no longer? When thou hast not the power to sin? When sin rather leaves thee, than thou leavest

leavest sin? What sort of amendment of life is that, to have a mind to change thy life to a better, when now life itself must be left? Alas! thou art mightily deceived; I have promised pardon to him that is penitent, but I have not promised life to him that puts off repentance till to-morrow.

But that thou mayst rightly understand, and take care of thyself; true repentance is that, which doth truly deplore and forsake sin: and of an hundred dying men, that have put off their repentance to that time, scarce one or two do thus repent. Their repentance doth not arise from any love of me, but only from a love of themselves. They are sorry, not because they have offended me, but because they are afraid of approaching damnation, which if they could avoid, together with death, they would not be afraid to return to their vomit, and their former sins. How then can he be said truly to repent at his death, who will, without any fear, sin as long as he lives.

I desire not the death of a sinner indeed; I would not have thee, or any sinner, despair as long as he lives. But I forewarn thee of the danger, and would have thee choose that which is most sure. For very many then perish; and very few then repent. And how canst thou presume to be one of those few. O couldst thou but see how many things do occur to a man, especially to a sinner, about the time of his death, which render true repentance a very hard task. On one side the violence of his disease overchargeth him; on the other side the memory of the time past so vainly spent in trifles, knaws and tears his conscience: the dread of the future, and now approaching moment, in which he must give an account of all his thoughts, words, and actions, terrifies his soul. Here the artifices of the devil exaggerate his sins, and drive him to despair; on the other side, the dread of the Judge, and the horror of hell, so overwhelm the miserable wretch, that his troubled conscience can think of nothing but my just judgments, without hope of mercy; which mercy the evil spirit then endeavours to make appear little, or totally to hide from him.

What hope or courage will there be then left to the miserable man? He then sees he must leave all things that were pleasant and dear to him in his life, and he can hope
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for no more comfort or assistance from them. The memory of his sins fright him; and the hour of giving his account approacheth; the dread of an unchangeable sentence astonisheth him. To fly back, or to hide himself, is impossible; to appear is intolerable. If he turns his eyes to his life past, his whole course seems but a moment of time; if he regards the time to come, the infinite space of eternity, alas! what anguish is it, to have lost a blest eternity, for so short a moment, and such vain things? All these so perplex him, that there is scarce room left for a holy thought. Whence it happens, that often the man prevents his judgment, and condemns himself, because he knew not the time of his visitation, and so despairing, he goes into the way of Cain, saying, My iniquity is greater than that I can obtain pardon for it, *Gen. iv. 13.*

MAN. O Lord, my heart is troubled within me, and my very bones are shaken at the thunder of thy speech. O how dreadful will it be to fall into the hands of the living God! Who will be able to support the voice of thy thunder in that terrible day? For it is not to be imagined that thou speakest insignificant words, only to fright me. For who knows better the condition of a dying man? O good Jesus! give me grace to come early before thee in confession, and to anticipate my last day, by a timely repentance, lest the trouble and anguish of that hour fall upon me.

CHRIST. Therefore I advise thee not to defer it; but say, *now I begin.* Behold to-day thou hearest my voice; do not harden thy heart, nor put it off till to-morrow; for thou knowest not whether thou shall have to-morrow. Do not delay it to the day of death, nor to the time of sickness; for then the forces, both of body and mind, are weak, and so oppressed with sorrow, and other troubles, which diseases bring along with them, that the soul has not power to think what belongs to dying well; much less seriously to consider it, and to do it. How often doth it happen, that sick people are taken with frenzy, lose the use of reason, and become incapable to dispose of things that belongs either to this world, or the next? And experience teaches, that if a man, though he be a pious and good man, be afflicted with a sharp pain of the teeth, of the eyes, of the stone, or any acute disease, he can hardly apply his thoughts to pious and divine things; for the

whole bent and intention of his mind is hurried thither, where his pain lies. What then can be done in death?

I have urged these things the longer, out of kindness and love to thee, O man! that thou mightest not put off, from day to day, the business of thy salvation, nor defer the care of a happy death, until the time of death. Why shouldst thou choose danger, when thou art offered security? Why wilt thou trust to so uncertain and doubtful a thing, an affair, than which nothing is of a greater concern, nor more hazardous, that is, of thy soul and eternity, when, in all other business, thou examinest strictly what is the most certain and most safe? Behold, now I offer thee my grace; if thou dost refuse it, perhaps hereafter it will with justice be refused thee. Is it not just that a sinner should fall into this judgment; that, at his death, he should forget himself, who, in his life, did forget me; for how canst thou have the confidence to think I should be merciful to thee, at thy death, who hast so despised me in thy life.

Understand these things, O foolish people, and be wise at length, ye fools! O that thou hadst known, at least, at this day, what belongs to thy peace and salvation! O that thou wouldst not now receive the time of my mercy and grace in vain, and without advantage to thyself; for the time of my justice will come, in a day, that, perhaps, thou knowest not, and in an hour that thou expectest not; and then, if thou hast done well, thou shalt receive well, but if thou hast done ill, what wonder is it, if I give thee according to thy works? But then it will be in vain to beg time until to-morrow. In vain thou shalt cry to the Lord, with that impious person who obtained no mercy, (2. Maccab. ix. 13:) for how often have I called thee, and thou hast refused? Thou hast despised all my counsels, and neglected my reproofs. Is it not therefore just, that I should laugh at thy destruction, and mock thee, when what thou fearedst comes upon thee. When sudden misery seizes thee; and ruin, like a storm, falls upon thee. When sorrow and torment shall overtake thee.

In thy life time thou hast served the world, thy flesh, thy pleasures; and dost thou fly to me at last, in the day of thy distress, is it not a piece of impudence to fly, in thy necessity, to him whom thou didst condemn in thy prosperity?

perity? What if it be then said to thee, where are thy gods in whom thou didst put thy trust, let them rise and help thee, and protect thee in thy affliction? Doth not the sick man find him a kind and careful physician in sickness, whom he, in his health, studied to oblige with favours and presents? But if he abused and affronted him, what canst thou think he may expect from him? Doeſt thou not every day observe, when the judge's sentence is expected, even in ſmall cauſes, the parties that are at ſuit take no reſt, but go one while to the counſellors, attorneys, and judges, another while to their kindred, friends, and acquaintance, to requeſt their aſſiſtance and favour? And man, whoſe moſt weighty cauſe, that is of life and death eternal, is depending before the ſupreme Judge, goes on without any care, as if he were ſecure, and minds not to get any helps to his cauſe. See what it was that ſhut thoſe fooliſh virgins out of heaven. They ſlept, they loitered, they neglected to look out for oil, or aſked ſome, too late, of the wiſe virgins, and ſo they heard theſe words, *I know you not*. But they that were prepared, went along with the ſpouſe to the marriage feaſt (*Matt. 25.*) Why doſt not thou, O man, watch? Why doſt not thou, in time, ſeek for the patronage of my elect, who ſhall ſit with me, judging the tribes of Iſrael? Why doſt not thou make my beloved mother thy friend, who has a great intereſt with me in her patronage, that ſo thou mayſt find favour in my ſight? Be adviſed of theſe things, thou that forgetteſt God, leſt he ſnatch thee away, and there be none to deliver thee. He that hath ears to hear, let him hear, and not to throw my words behind his back, leſt, by his hard and impenitent heart, he heap up to himſelf anger in the day of my wrath and of my juſt judgment. O that men were wiſe, and underſtood theſe things, and would provide for their laſt ſtate!

MAN. O how great is the blindneſs and hardneſs of my heart, who hear theſe things often, yet am ſtill ſo remiſs, in ſo hard and dangerous a buſineſs! I wiſh that thy quickening word, that is powerful and ſharper than a two-edged ſword, might reach to my bowels, even to the dividing my ſoul and ſpirit. Would to God it may have the ſame effect in me, as in the ſaints and elect, whoſe death is precious in thy ſight: inſomuch, that they are abundantly
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filled with the plenty of thy house, and thou givest them to drink of the torrent of thy pleasure. O blessed are they who dwell in thy house, O Lord! they shall praise thee for ever and ever. O blessed are the dead who die in the Lord! O may my soul die the death of the just, and may my last end be like to theirs.

IV. A good Life is the best way to a good Death.

CHRIST. But why are they blessed? Is it not because they passed through fire and water, and are now brought out into repose; where there is neither death, nor complaint, nor any pain for ever? For now they rest from their labours, and the works they did, in their life-time, follow them. It is with reason thou wishest for their condition; but how much more wise will be thy wish, if thou takest care to live the life of the just, that at last thou mayst die their death? If, I say, thou also strivest to enter by that narrow gate, and force thy way into heaven; for the violent take it by force.

That wicked prophet Balaam wished to himself the latter end of the just (*Numb. xxiii. 10.*) but he did not desire their beginning. Carnal men covet the death of spiritual persons, whose lives they cannot endure; for they know that the death of the saints is precious in my eyes; and on the contrary, that the death of sinners is odious. But is it not a foolish and ridiculous thing to wish for the death of Lazarus, and the life of Dives (*Luke xvi. 19.*) To desire to die well and live ill! Do men gather grapes off thorns, or figs off thistles? No, there is no going from delights to delight; that thou shouldest fill thy belly here and thy soul hereafter. But wouldst thou indeed have a good and happy death? Behold, the best way to a good death is, before death, to die to thy vices and concupiscences. Nay, this is the only and true life, to die to the flesh and the world, and to live to God. Therefore now accustom thyself to die, as long as thou livest, and so it will come to pass, that when death comes, thou shalt with safety meet it.

The form and image of this mystical death, thou mayst take from the death of the body. For this death, as soon as it attacks the man, it takes away the use of his senses, and the desire of all pleasures; it shuts his eyes, stops his ears,

ears, gives a perpetual silence to his mouth, takes him from all his friends and acquaintance, and extinguisheth all desires of this world. These and the like things thou mayest do of thy own accord, and more nobly and excellently, and by much the more usefully to thyself, than if thou dost let death force thee to them.

MAN. But what death is it thou meanest, O Lord, when thou commandest me to die spiritually, and of my own free will?

CHRIST. Art thou still without understanding, and knowest not, that if thou livest according to the flesh thou shalt die; but if by the spirit thou dost mortify the works of the flesh, thou shalt live? Chastize thy body and bring it into subjection; mortify thy members which are upon earth; put off the old man with all his actions, and put on the new; hinder thy tongue from speaking evil; turn away thy eyes from beholding vanity; do not love the world nor any thing that is in it; fly from thy friends and companions, if with them thou canst not have me for thy friend; for that is too destructive a friendship, which will not admit my company; take no notice of injuries, and return not ill language for reproaches; be silent at affronts, as if thou hadst no defence in thy mouth; suffer thyself to be led by the will of thy superior, like a man dead, that opposeth no body; lose thy life in this world, in a holy death, and thou shalt keep it to eternity.

If thou dost these things thou wilt be looked upon as dead upon earth; but thy life shall be hid with me in God. Thou wilt not appear great and magnificent in the eyes of the world, but all thy glory shall be from within, in the testimony of a good conscience. Thou shalt walk as if thou wert melancholy, yet always be in joy. Thou shalt possess what thou hast, as if thou hadst it not. Thou shalt use the world as if thou used it not. This is to die before thou diest. That I may conclude all in few words; above all things fly from sin, and thou shalt not need to fear death; for the sting of death is sin; it cannot hurt where no sin is. Death is not to be thought evil, when a good life goes before it. Therefore exercise thyself in piety and justice, and then an evil or unprovided death can never overtake thee: for a pious and unblamable life, is a continual

continual preparation for death. So that the just man, if he be seized by a sudden death, shall be in comfort.

But alas ! how cruel is death to those that have lived to the world and its desires ? How sharp is its dart to them, who are wise to do evil, but know not how to do good ? Who now spend their days in pleasure ; and then find what terrible sorrow follows the end of their joy ! For then the wine, which went down so pleasantly, will gnaw like a serpent, and spread its poison like a cockatrice.

MAN. Who can give me that favour, that I may die to the world, and the flesh, and that I may live to thee, who didst die for me ? That I may be always prepared to die ; that I may live, and yet not I, but that thou mayest live in me, O Jesus ! For I know that none can die more securely and more happily than he that lives best, and most holily. Yet nevertheless, I know not how, the terrors of death have surrounded me, that I dread and fly from death, though I know I cannot escape it. But this is no wonder, when I see most holy men, not altogether free from the fear of death.

And what may I say of thyself, O Lord ! Didst not thou take my fear upon thee, when, through grief of heart, in the garden thy sweat became as drops of blood falling to the ground ? When thou saidst, My soul is sorrowful unto death : and when thou didst pray, that that chalice should be taken from thee ?

V. A Preservative against the Aversion and Fear of Death.

CHRIST. I took upon me thy infirmity, that thou mightest understand how much I suffered for thee ; and how truly I underwent all thy pains. Although it was not death that I so much abhorred, as sin, which was before my eyes, and which was to be expiated by my death. But I so far admitted a fear of death, that thou mightest now have the less fear to die, to whom, through my merits, death is the end of sin, and the entrance unto life.

But now see why many of you fear death ; for there are used to be many causes of that fear ; and not one of them reasonable, if you examine them well. But you should rather acknowledge, that it is not death, (which in itself hath no real evil in it) but a wicked life, that is to be feared above all evils ; because eternal punishments follow it ;

it; though the contrary is observable in the children of the world, who live securely in their vices, and yet terribly fear death, as the greatest of evils. For so it is, that the foolish people that walk in darkness, are afraid, where there is no reason for fear; and where there is, they walk in security; I say, they fear imaginary dangers, and condemn real ones. For what is death, that men so much fear, but a separation of the soul from the body? But the death, which they do not fear, is the separation of the soul from God; and this is so much the more to be feared, as it is worse for the soul to perish, than it is for the body.

But tell me, O man! what is there in death that thou dost fear and fly from? Is not the day of thy death better than that of thy nativity? Believe me, or rather, by thy own experience, confess, that man that is born of a woman lives but a little while, and in that, is filled with a great many miseries. He comes forth as a flower, and fades and flies away like a shadow, and never remains in the same state and condition. As long as he lives, he walketh in the midst of snares, in the world, I say, which is wholly fixed in wickedness; where there is nothing but concupiscence of the eyes, concupiscence of the flesh, and pride of life. Hence it is, that he finds in himself another law, that opposes the law of his mind. O great and grievous conflicts; rare and difficult victory!

These things were so heavy and troublesome to my friends, that they desired death; and indured life in patience. Hence these groans and complaints, Woe is me, that my dwelling here is prolonged. My soul is weary of this life; unhappy man that I am, who shall deliver me from the body of this death?

Besides, the life of man is but a passage, a prison, a banishment, and yet he wishes to stay in these, and is afraid to die? What means this, to be weary of the journey, and yet not to be willing to come to the end of it? To be shut up in a horrid and filthy prison; and yet not to be willing to be brought out of it? Who is there, that, being in a foreign country, especially if among enemies, and exposed to dangers, doth not wish soon to return to his native air? Who is there that doth not think himself happy to be soon delivered from banishment? He is the man that should be unwilling to die, who had rather be
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be miserable than happy; that has not sense enough to prefer his native country before banishment; light before darkness; and heaven before earth.

MAN. Truly, O Lord, our life upon earth is nothing but a continual warfare, or a temptation and perpetual conflict. Alas! I am unhappy, because my habitation is prolonged amidst so many dangers and snares of the world, the flesh, and the devil. What doth a man get by living long, but only to be the longer tormented, either with the sense, or the fear of evils? For, without, are combats; within, fears. The days of our pilgrimage are few and evil; and yet such is our blindness, we wish to live long, we have a horror of death, and wish it may be deferred, though it cannot be avoided; whereas death is, or ought to be, the end of our misery, the bound of our faults, the gate of life, the entrance to our country, and to thy blessed presence.

We are miserable as long as we live; and so much the more miserable, that the older we grow, we seldom grow better; and are ignorant of our misery, nay, even love it. Open, I beseech thee, my eyes, that I may see where I am, to wit, in exile; and whither I aspire, to wit, to my native country; and that I never more may be afraid to die; but rather that I may desire to be loosed hence, and joined to thee. For I am not, nor ever shall be, happy without thee. O when wilt thou bring me out of this prison? When shall I be delivered from the body of this death?

CHRIST. But many also there are that fly from death, because they flourish in the world; abound in riches, honours, pleasures, and count those people blessed, that enjoy these things. Ah! how bitter is death to the man that possesseth these in peace, whose ways are easy to him in every thing. But O ye stupid fools, O ye men of little faith! Is it a hard thing for you to quit the goods of the earth, who expect heaven; and that supreme Good; a state that is perfect in the connection of all goods? Behold the eye hath not seen, nor the ear heard, nor can the heart of man conceive, the things that I have prepared for those that love me. Nay, I myself will be their honour and glory, inheritance and pleasure, and their exceeding great reward.

MAN.

MAN. I believe I shall see the good things of the Lord, in the land of the living, where I shall abound with the plenty of thy house; and where one day will be better than thousands elsewhere. But alas! how comes it, that my faith is so weak, that I should not wish for heaven, rather than for earth? Why doth not my soul thirst after thee, as the hunted deer doth after the fountains of waters: or as the labourer desires the end of his work? When thou thyself, O Lord, art my portion in the land of the living; thou art the part of my inheritance, and of my chalice. Thou, who restorest to me my possession, O Lord, encrease my faith, and stir up my heart and my desire.

CHRIST. Consider therefore, that since by dying thou receivest much greater things than thou leavest behind thee, certainly death is no loss, but a gain to my faithful servants. For instead of a short and frail life, and one on every side loaden with misery, they receive an immortal, and blessed life, where no pain shall be for ever. For the fading goods of the world, they obtain the goods of the Lord, in the land of the living; for the empty pleasures of the flesh, they shall be filled with a torrent of everlasting delight. What is it then binds thee to the world? Is it difficult to quit thy parents, kindred, friends, and companions? But think where thou goest when thou dost die; to thy heavenly country, where a great number of those that love thee expect thee; angels, archangels, apostles, martyrs, virgins, and all my elect, whose company and view will be much more pleasant to thee, than any friendship in the world ever was; and yet thou dost not labour for their society. Forget therefore thy father's house, go out from thy land, and from thy kindred, for thy portion is in the land of the living. Wouldst thou not be brought into a land flowing with honey and milk, and be with me in paradise? Why art thou afraid to go out? My elect rejoiced, when they received the answer of death, and that the deposition of their tabernacle would be soon. Behold my vessel of election, how he desired to be dissolved, and to be with me; and esteemed death as his advantage. (*Phil. i. 23.*)

MAN. Why should not St. Paul desire to be dissolved? He had fought a good fight, he had kept the faith, he had

had finished his course, and, as to the rest, he knew there was laid up for him a crown of glory, which thou, as a just Judge, wouldst give him: nay, he knew that nothing could separate him from thee. But I, that am a sinner, desire not to be dissolved; but am afraid to be so, knowing that the death of a sinner is a great evil. And how can it be otherwise than evil, when life doth not succeed it; I am afraid to go hence, and, upon the very threshold of my departure, I tremble, whilst I fear there is none near to assist me, and receive me at my going forth. For how can I go safely, unless thou, O Lord, guard both my entrance and my going out. Alas! I shall be the sport and the prey of thieves, that lie waiting for me, if there be none to defend and save me. Blessed are the dead assuredly that die in the Lord: but alas! O Lord, no man knows whether he be worthy of love or hatred, or what lot remains for him after death, and therefore how should he not fear, and fly from death, the consequence of which is so uncertain.

CHRIST. Therefore do not fear to die but to live ill. To what end is it, to fly from that thou canst never escape, and to live so, as thou must run a great danger. I would indeed that thou shouldst work out thy salvation with fear and trembling; that thou shouldst strive to go in at the narrow gate, and walk in the way, which is indeed strait, but leads to life. There is nothing that more lessens the fear of death, than to lead a life in the continual fear of God, and to despise the joys of the present life, in hope of future joys. Chastise therefore, with my apostles, thy body, and bring it into subjection (*Cor. ix. 27.*) The world was crucified to him, and he to the world, and therefore why should he not be glad to die? Believe me, he dies not against his will, that is already dead to the world and its vices: for what can death take from him, who hath nothing in the world that he loves; and hath a treasure of his own in heaven.

Hear yet what thou wilt more wonder at; such men fear not sudden death, which is otherwise so dreadful, and how comes this to pass? Is it because sudden death is an evil? No; but because it commonly takes men unprepared, and intangled in vice and worldly things, for to those whom

whom it finds unprepared, it is so far from being an evil, that it is rather an easy and quick passage from the evils of this life to eternal joys, and a perpetual rest. O how willingly and securely doth he die, whom no worldly affection ties to the world! How readily doth he go into the way of all flesh, who has made it his study to trample under foot the desires of his flesh? To such a man, death is not terrible and unwelcome; but is rather like a pleasant sleep, with which his wearied limbs are refreshed after their labour. Whence it is that my friends are said to die in the Lord, because they made me the scope and end of their life; and directed all their actions and intentions to me; and at last, in death, they obtain their end and their aim, that is, they arrive at me; and so on that account they sleep and rest in peace; where there shall be neither noise, nor sorrow, nor any pain, because the former things are passed away. And thence it is, that the death of such men hath deservedly the name of peace.

For since the life of man upon earth is a state of war, and that they have a terrible conflict against the princes of darkness; therefore my elect die in peace, because, at their death, their war and combats cease; and that, because they fought stoutly under my banner, and followed me their Captain, who, by my death, destroyed theirs, and by my resurrection repaired their life. And therefore they enjoy for ever peace, and the reward of their victory. But it is not so with the wicked, who have hitherto had peace in their wealth, and in their vices; for they shall be troubled with horrible fear, and be obliged to suffer the eternal pains of hell.

MAN. O! that I might truly say, now thou dost send away thy servant in peace, because my eyes have seen thy salvation, nay my ears have heard also thy saving speech. For why should I ever hereafter fear to die, when thus I go to my Father? Why should I not rather willingly leave this ruinous house of clay, when I know that if this earthly house of my habitation be dissolved, then I have a house of God, a house not made with hands, but eternal in heaven. O when shall I be delivered from the body of this death? When shall I come and appear before God?

VI. Our Will, and Disposal of our Temporal Goods, is to be ordered in due Time.

CHRIST. But that thou mayest die more quietly and securely, dispose of thy house in time; whilst thou hast a sound mind in a sound body. To this end, make thy will and testament, in good order. It is dangerous to leave this to the time of thy death; nor is it without great damage both to mens' souls, oftentimes, as well as their estates.

For about the time of death, either the violence of a sharp distemper, or the deceitful hope of a longer life, or a sudden loss of judgment and sense, or other troubles, may render thee not fit for that business. O how many are mistaken in this point (and no doubt but it is an artifice of the devil) who either out of negligence, or of a foolish persuasion, (as if a timely disposition of their will, were an omen of something fatal to them) defer this till the time of their death; and then first apply their minds to dispose of their earthly affairs; when they are taking leave of the earth; when all their care should be applied to heaven, and their salvation. And so an unseasonable trouble takes their mind from God; distracts them from the cares of their soul's salvation; and involves it in the cares of the world: insomuch, that the little remnant of life, which is so very precious, and should be wholly employed in the endeavours for a blessed death, is unhappily lost.

Moreover, in making thy will, take special care that it be just, pious, and plain to be understood; that it may be a ground for unity and peace, and not for contention and law-suits. And, principally, so dispose of the goods that I have afforded thee; that thou mayest shew that thou wert but my steward, and not absolute lord of them.

Truly, if thou neglectest me in thy will, from whom thou hadst thy all, thou art very unjust and ungrateful. If thou art not good to thyself; but art a niggard to thy own soul, to whom wilt thou be good? It is best so to dispose of thy temporal goods, that thou do not lose, or rather that thou gain eternal goods thereby.

VII. *Alms given in good Time, and before our Death, is most commendable.*

MAN. Naked came I from my mother's womb, and naked shall I return to earth. I brought nothing into this world, and it is certain, that I can carry nothing out of it. What then will it profit me, in the hour of my death, to be master of gold, silver, nay, of the whole world, if I suffer the loss of my soul? O that my riches may be a ransom of my soul! But thou, O Lord, hast no need of my goods, for gold is thine, silver is thine, the earth is thine, and the fullness thereof: and what can a man give to God, who gives and possesses all things?

CHRIST. Therefore thou hast the poor always with thee; and I account that done to myself, which thou dost to the least of my servants. The hands of the poor are my treasury, and what thou layest up there, thou shalt find. But men of wealth sleep out their sleep; and then they shall find nothing in their hands. Therefore, before thy death, be kind to others; and, according to thy ability, frankly give to the poor. Make the poor thy friends of the manimon of iniquity; that, when thou hast need, they may procure thee an everlasting habitation.

But O the blind and stupid covetousness of mortals! They lay up treasures, and know not who shall enjoy them. Can any thing be more foolish and vain? Yet, for all that, men never give over their pains, nor are their eyes ever satisfied with riches; nor do they ever reflect, and say, for whom do I thus labour, and rob my own soul of its comforts? And behold a stranger cometh, and swallows up all that was avariciously heaped together, and denied to the necessities of the poor: and all this by my just judgment, that those covetous wretches, who so dearly loved wealth, may have no benefit of it; but may have only the trouble and superfluous care to increase and heap up riches, and then leave them to strangers.

MAN. But what if such men order great alms-deeds after their death; adorn churches; leave noble monuments, &c.?

CHRIST. What is this, but, when the stomach is so full, that it can hold no more, with a loathing to throw up its superfluous load! It is no great matter to give what thou canst

canst neither carry away, nor possess any longer ; and what thou must leave behind thee whether thou wilt or no. I do indeed accept of every alms ; but with this difference, that oftentimes one crown, given by a man in his health, is more acceptable to me than an hundred given by a dying man. Nor do I so much esteem the value, as the affection ; and that is much the more in a man in health, than on his death-bed. For the necessity of leaving it behind them, rather than piety, for the most part, makes such men liberal. Take care therefore, that thou be not deceived and carried away, by the common errors of men ; who had rather give by the hands of their executors, than their own.

O ! how many have I known, who neglected the poor, whom they every day saw before their eyes ; nay, have been hard hearted and inhuman towards them ; yet in their last wills, would seem careful to nourish them, even for many ages to come. But canst thou believe that these men were moved by a sincere intention, or had a true care of the poor ? Or that works of charity and mercy were pleasing to them, out of pure love to me ? I will assure thee, (for I know what is in man) that they, who so covetously take care of their wealth, that in their health, they are without piety and compassion to the poor, but at their death, give the first sign of their liberality and good deeds, would not even then give any thing, if they could enjoy it any longer. But because they cannot carry any thing away with them, they, that have lived without any reputation or esteem in the world, (which is the ordinary custom of covetous men) are desirous at their death to gain some repute, and a good name.

O miserable men ! who has so bewitched your eyes, that they cannot see this vanity ; than which there is not a greater under the sun ? You may deceive the eyes of men ; but can you impose upon mine also, which see the inward designs of your hearts ? You that have the substance of this world, if you see your brethren have a want of necessaries, and yet shut your bowels against them, how doth the charity of God dwell with you ?

I say, if the poor make no impression upon you, whose misery you see every day before your eyes, who can be-
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lieve you are touched with the wants of those poor, whom you are never like to see?

MAN. But hast not thou, O Lord, commanded us, at other times, to give alms of what was more than we had need of? What if I should be very liberal to the poor in my life, and should come to want myself, surely this would not be like a prudent man? I will therefore give then, when I have enough, and shall have an overplus; and this is most evident at my death.

CHRIST. Can I, that feed the fowls of the air, and give nourishment to the beasts, and even to the young ravens that cry to me, forsake thee, if, out of love to me, thou shalt feed me in my members? O thou man of little faith! why dost thou doubt? In truth, this is the wisdom of the flesh, and of the children of this world; but the righteous, that know how to trust in God, are liberal to the poor, and yet are secure that they shall have enough for themselves. Have not I said, *Give and it shall be given to you*; and, *he who gives to the poor shall not want*; and *he that hath pity on the poor lends to the Lord, and he will repay him*; and *he that soweth sparingly shall reap sparingly*; and *he that soweth in blessings, shall reap in blessings*; and *he that gives seed to the sower, will provide bread to eat, &c.*? Why therefore art thou afraid, having such promises? If thou hadst an affair with a Jew, or a publican, and a bill under his hand, thou wouldst trust him; and have not I confirmed my promises to thee under my hand, that is, in my scripture; and wilt thou still mistrust me? But let it be allowed to every man to consider his own necessities in giving his alms; I do not blame a reasonable providence; nor do I command to give away all thou hast. But who is the man that doth not measure what is necessary for his condition and life, rather by the persuasion of the flesh, than by the rule of right reason? Whence it is that many are liberal, nay prodigal to themselves, and in vain and unnecessary things; but are found very sparing to the poor and needy.

However, be thou charitable as much as thou art able. If thou hast a great deal, give a great deal; if but little, be careful to give some of that cheerfully: but whatever thou wouldst be desirous that others should be intrusted to do for thee, take care to do that for thyself. For if, at thy death,

death, thou shouldst go to eternal torments, what good will the provision left by thy will, thy funeral pomp, and even the holy sacrifice offered for thee, do to one that is damned? Offer these to me whilst thou livest, that thou mayest not only be pardoned thy sins past, but, growing in grace, thou mayst not fall into damnation; but being freed from sin, by my preserving grace, thou mayst persevere in good works to the end of thy life. Do therefore now, now, my dear son, whatever thou canst do. Do not trust to thy friends and kindred, nor put off thy salvation to the time to come; for men will sooner forget thee, than thou imaginest. It is better now, in time, to provide and send some good before thee, than to hope for the assistance of others. If thou hast not a care of thyself now, who will take care of thee hereafter?

Now therefore, whilst thou art in health and strength, redeem thy sins by alms. One torch, carried before a man that walks in the dark, gives him more light than many that follow him. Give what is thine, while it is thine; for, after thy death, what was thine, becomes another man's, and is in his power; and may not be so faithfully employed, as thou mayest think it will. All that belongs to the world, remains in the world, only works of charity accompany the dead. If thou neglectest them now, perhaps thy sins may bear thee company, and may lead thee thither, from whence thy subsequent alms, and other remedies may not be able to bring thee. *But timely alms, deliver from sin and death, and let not the soul descend into darkness; but procure it to find mercy and life eternal.* (Tob. iv. 11.) *He is truly blessed, that is wise towards the poor and the needy; for the Lord will deliver him in the evil day.* Hence it was, that a servant of mine said confidently, but truly, (St. Jerom.) *I never read that a good Christian died an evil death, who was accustomed to do works of charity freely.*

MAN. All these things, that thou, O Lord, hast said, are most true; nor have I any thing to say against them; though the covetous man hears these things unwillingly, and goes his way in sadness, saying, in his heart, this is a hard saying, and who can endure it? As that rich man, who, enquiring the way to perfection, was commanded to sell all that he had, and follow thee.

CHRIST.

CHRIST. So hard it is to be rich, and to enter into the kingdom of heaven! Woe be to the rich, who have their consolation in this world, but are hard-hearted towards their neighbour. Truly nothing is more unjust, than to love money, for they have their souls at sale. Wouldst thou be blessed? Do not seek after riches; nor place thy hope in treasures of money. It is rare to find such upon earth, but do thou learn to be one of those few. Do thou, I say, lay up for thyself treasures in heaven, where thou art safe from thieves and moths.

MAN. Incline my heart, O God, to thy testimonies, and not to covetousness. Turn away my eyes from beholding vanity. Nay, rather make me see and know this vanity, than which, nothing can be more vain: to wit, to be in abundance for a while, and to want for an eternity; to seek for a momentary praise, and to gain a perpetual confusion.

VIII. *Reconciliation with our Enemies is necessary.*

CHRIST. Besides, it is an excellent work of mercy, and absolutely necessary to obtain a good death, not only to give liberally to the poor, but also to forgive thy enemies freely; for if a man reserves anger against another, how can he hope for pardon from God? Darest thou so severely reckon the injury done thee by thy brother, who hast done infinitely greater to me?

What if I should shortly cite thee to judgment, and search into thy actions; how wouldst thou bear it? Couldst thou answer me one word for a thousand? The pity therefore which thou wouldst request of me then, do thou shew now to thy neighbour; for in the same measure it shall be measured to thee. For how darest thou hope to have me a favourable Judge, who art so severe and implacable towards thy fellow servant?

Consider diligently both the debts; how much thou art indebted to me; and how much thy neighbour is to thee.

O, how vast is the difference! If thou dost ponder this seriously, thou wilt then do to him what thou wouldst have me do to thee. Forgive therefore thy neighbour that has offended thee, and then thy sins shall be forgiven at thy request.

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request. But judgment without mercy shall be given to him that shews no mercy.

MAN. I confess, O Lord, that in many things we daily offend, all of us; but spare us, O Lord, and enter not into judgment with thy servants, for in thy sight can no one living, of himself, be justified. If thou wilt observe our iniquities, O Lord, who can support it. Remit to me my debts; I do freely, for the love of thee, forgive all that have offended me. For so thou thyself taught me, when dying on the cross, thou prayedst to thy Father for thy enemies and executioners, and while yet we were thy enemies, thou wert pleased to die for us.

IX. *A repeated Exhortation to take Care to die well.*

CHRIST. Well, O man, thou hast now the doctrine of dying well and blessedly. Take care to learn the practice of it in time. There is nothing concerns thee more, than to know how to die well; because thou wilt hereafter be happy or miserable to all eternity, according as thou shalt happen to die. But to the end thou shouldst die well, nothing is so necessary as to live well: and to both these ends I have employed my life and my death for thee; for I was upon the earth thirty-three years and upwards, and conversed with men, leaving thee an example that thou shouldst follow my footsteps. I did sweat blood for fear and anguish, that thou mightest have no cause to fear death. Finally, I sustained death itself, that thou mightest be freed from the debt of eternal death, to which thou wert bound. Consider, O man! how much thy God has laboured for thee. In the creation of the whole world, it is certain, he did not undergo so great a fatigue. Then, he said the word, and all things were made; he gave his command, and they were created. But here he found those that contradicted his words, censured his actions, derided him in his torments, and upbraided him in his death. And all this for thee. Behold how I have loved thee! Consider therefore how thou oughtest to live; how thou oughtest to die; that so great a price of thy redemption be not lost on thee, and all my pains frustrated.

MAN. Truly he is worthy of death, who refuseth to live to thee. O Lord Jesus! I am bound to love thee exceedingly, by whom I subsist and live, now and for ever.

What

What shall I render to the Lord for all those things thou hast given me? If the lives of all the sons of Adam; all the days of this world's duration; all the labours of all men that have been, now are, or shall be hereafter, were given to me; yet were all these things nothing in comparison of what thou hast done for me. As the heavens are lifted up high, above the earth, so is thy life exalted above mine; and yet that life was sacrificed for my life. Therefore if I should give to thee, O Lord, whatsoever I am, and whatsoever I can do, would it be any more than as a mote to the sun; a drop to a river; a grain to an immense heap? But what proportion is there between finite and infinite? I have but two mites, my body and soul; or rather but one mite, my will; and shall I not offer that to his will, who, great as he is, hath overladen me a poor wretch, with so great favours; and hath purchased me entirely with his whole self?

Incline therefore to thee, O Jesus, that little, that thou hast vouchsafed to make me; and accept, I beseech thee, the remainder of the years of my miserable life. And as for those which I have lost, because I have lived wickedly, despise not, O Lord, a contrite and humble heart. My days are declined as a shadow, and are past away without any fruit; and it is impossible for me to call them back. Be thou pleased that I count them over to thee in the bitterness of my soul. And to this one favour I yet implore another; give me the grace to die happily; that I may be able to sing the mercies of my Lord to all eternity.

CHRIST. I do not break a bruised reed, nor quench the smoking flax. Only be faithful to death: for I take no delight in the destruction of those that die. Discover thy way to the Lord, and hope in him, and he will fulfil it; without whom, a hair of thy head shall not fall.

X. An entire Resignation of ones self to God.

MAN. Being well assured, O Lord, of this thy great love, upon that account I will sleep and rest in peace, without being disturbed, either for love of life, or fear of death. My lot is in thy hands. I cast upon thee, O Lord, all my care; for it is thou that art solicitous for me; and all the hairs of my head are numbered before thee. thou hast set bounds to me, which will not be past over.

Thou art Lord of all! Do that which is pleasing in thy sight; for who am I, that I should dare to say, Why dost thou do so? Shall the clay say to the potter, What dost thou make; or the work contradict the workman? Are not we in thy hands as clay in the hand of the potter? Therefore thy will shall be mine. If thou wilt have me live, my heart is prepared, O God; only enlarge thy grace in me, that I may serve thee more faithfully. If thou dost order me to die, my heart is prepared; only let my soul be received in peace. Thou, O Christ, art to me life; and death is gain. If it shall be permitted me to live any longer, I will live to thee, to thy honour and glory. If it is thy pleasure that I die, death shall be an advantage to me; for I shall obtain and possess thee, whom hitherto my soul hath sought and loved. Therefore, though I should walk in the middle of the shades of death, I will fear no evils; because thou art with me. Receive me therefore according to thy word, and I shall live. This one grace I beg, and hope for, from thee, O Lord, that whenever I die, whether to-day or to-morrow, in the middle of my years, or in old age, I may die in thy favour. Illuminate my eyes, lest I should ever sleep in death; lest my enemies should say, at length I have overcome him. I commend my soul into thy hands, O Lord! Thou hast redeemed me, O Lord God of truth. I am thine living or dying. But suffer me not to be separated from thee forever, O my God and my all!

Here, pious Reader, thou hast the doctrine of dying well, or the remote preparation to death. The immediate preparation consists in the exercises of faith, hope, and charity, and in the holy use of the sacraments; that is, of penance, eucharist, and extreme unction. Of these see the exercise in the Lord's prayer, in the fourth chapter following.

CHAPTER II.

An Admonition concerning the Honour and Veneration of the Blessed Virgin Mary.

The honour of the blessed virgin Mary, and the care of a blessed death, are joined together in this section, and reserved to Saturday: in which the Church particularly honours the Mother of God: and it is a constant custom of pious persons, to honour the Virgin mother with some particular office of devotion, upon that day; that by her intercession, in whose tabernacle our Lord rested, we may more securely arrive to an eternal rest. It is then no wonder, that death, and the mother of life, are joined together in this section. For it seemed proper that she, who brought forth to us the author of life, should be recommended to us, who are always dying, as a patroness against death. And it is the custom of many virtuous persons, to say every day, our lady's litanies, (commonly called of Loretto) to obtain a happy death.

Also, after the Lord's prayer, it is a common custom to repeat the angelical salutation, (*Hail Mary, &c.*) a form of salutation, brought from heaven by the messenger of God; to which is in the end added, [Pray for us now, and in the hour of our death,] because she, as a faithful patroness, doth assist her clients in the agony of death. Nothing is more worthy, or becoming a Christian, than a pious and frequent remembrance of his redemption. Now whereas the first and chief mystery of it, is the incarnation of the Son of God; and the divine wisdom had ordained to effect this by a message sent from heaven to the virgin; can any man deny, but that it is good, and an acceptable service to God, often to repeat those very words, by which so great a mystery (so many ages expected, and with so many sighs desired) was, by the angel, declared; so to remember the benefit of our redemption, and the great work of our Lord's incarnation?

Hail Mary.

HAIL and rejoice, O most blessed, most pure, and most worthy virgin Mary! O glorious star of the sea,

sea, who dost shine brighter than the other stars, in the darkness of this world : who were so honourably saluted by an arch-angel sent to thee from heaven ; and by thy cousin Elizabeth, inspired thereto by the divine Spirit ; and now also by the whole congregation of the faithful, out of a desire of thy love and thy honour : behold, I praise and salute thee, and congratulate with thee, O most holy virgin and mother. I praise God the Father, who made his only Son thine, and, at the same time, our brother. I praise God the Son, who chose thee for his mother, that, by thee, he might shew himself a Saviour to us. I praise God the Holy Ghost, who, by his admirable power, consummated this ineffable work in thy womb.

Full of Grace.

Anger and malediction past upon all the sons of Adam ; but thou didst find grace with God. What wonder is it, that thou shouldst be full of grace, when the Son of God dwelt corporally in thee ? When the very fountain of grace, and the author of salvation was conceived in thee ?

The Lord is with thee.

O rich and blessed is the possession of God ! What good can be wanting there, where God is present, the very fountain of all good ? Since all things belong to God, nothing can be wanting to him that possesseth God. The Lord is with thee, who is with all the just ; but with thee much more excellently, by a special grace, and a peculiar providence ; with thee, in thy soul ; with thee, in thy womb. The virtue of God the Father did overshadow thee : the Holy Spirit came upon thee ; and the Word was made flesh in thee. The Lord is with thee ; as a king on his throne ; as a bridegroom in his chamber ; as an intimate friend with his friend : yea, more intimately, and more strictly. May our Lord be also with me, by his grace, who was with thee, by a most strict union of love, and presence of body. Nor will I ever fear evils, if the Lord be but with me.

Blessed art thou amongst Women.

Blessed indeed amongst women, who were the only one amongst so many thousands, that was chosen by the Most High

High King. Deservedly blessed ! who wert demanded with so many sighs ; expected so many ages ; foretold by so many prophecies. Truly blessed among women ; who wert exempted from the common malediction and condition of women ; so that thou didst neither remain barren, nor lost thy being a virgin, nor brought forth a child in pain.

O blessed ! as being the mother of a Son, in whom all nations shall be blessed : and, for that reason, all nations and generations shall call thee blessed ; because he has done great things for thee, who is powerful. For thou didst conceive without concupiscence ; thou wert with child, and not burdened ; thou knewest not man, and yet didst bear a Son ! O how great a Son ! Thou art his true mother, whose true Father is God ; thou bringest forth God, yet conceivest of God ; thou art a fruitful virgin ! a chaste child-bearer ! an undefiled mother ! Why then should not thou be blessed among women ?

And blessed is the Fruit of thy Womb, Jesus.

Blessed indeed ; for he is the author of grace, and fountain of all benediction ; in whom all nations are blessed. It is him, we bless and praise in thee, O blessed virgin, whom also, alone, thy soul doth praise and magnify ; because, he that is mighty, hath wrought in thee the great and wonderful things, which we admire. Blessed be God, above all things, for ever.

The Church hath added, as an Appendix to this salutation, Holy Mary, mother of God, pray for us, sinners, now, and in the hour of our death. *Amen.*

The Litany of our Lady, commonly called of Loretto.

LORD have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

Christ hear us.

O Christ hear us.

O God, the Father, of heaven, have mercy on us.

O God, the Son, Redeemer of the world, have mercy on us.

O God,

O God, the Holy Ghost, have mercy on us.

Holy Trinity one God, have mercy on us.

Holy Mary,

Holy mother of God,

Holy virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother without blemish,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Saviour,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honour,

Vessel of singular devotion,

Mystical rose,

Tower of David,

Tower of ivory.

House of gold,

Ark of the covenant,

Gate of heaven,

Morning star,

Health of the sick,

Refuge of sinners,

Comfort of the afflicted,

Help of Christians,

Queen of angels,

Queen of patriarchs,

Queen of prophets,

Queen of apostles,

Pray for us.

Queen

Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,

} Pray, &c.

Lamb of God, that takest away the sins of the world,
spare us, O Lord.

Lamb of God, that takest away the sins of the world,
hear us, O Lord.

Lamb of God, that takest away the sins of the world,
have mercy on us.

Christ hear us.

Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

Hail Mary, &c.

After childbirth, thou remainedst a spotless virgin.

Mother of God, intercede for us.

O Lord hear my prayer.

And let my cry come unto thee.

Let us Pray.

PROTECT, O Lord, thy people, with the guard of peace; and, together with the patronage of the ever virgin Mary, secure us from all enemies and dangers.

WE beseech thee, O Lord, grant, that we thy servants may, by the glorious intercession of the blessed virgin Mary, be delivered from all present sorrow, and enjoy eternal bliss.

WE beseech thee, O Lord, defend us from all dangers of mind and body; and by the intercession of the blessed and glorious virgin Mary, and of the blessed apostles St. Peter, and St. Paul, and blessed N. and of all thy saints, favourably grant us health, and peace, that all adversities and errors being removed, thy Church may serve thee in secure liberty. Through our Lord Jesus Christ, who with thee, O Father, in the unity of the Holy Ghost, liveth and reigneth one God for ever. *Amen.*

The Rosary of the Blessed Name of Jesus.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THOU, O Lord, will open my lips.
And my tongue shall announce thy praise.

Incline unto my aid, O God.

O Lord hasten to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and will be for ever. Amen.

*The Five Mysteries of the First Part.**I. The Incarnation of our Lord Jesus Christ.**The Meditation.*

The Son of God assumes human flesh, out of the pure blood of the blessed Mary, ever virgin, and is made man in her womb.

O Jesus Son of David, have mercy on us. *Ten times.*
Glory be to the Father, &c.

*II. The Birth of our Lord Jesus Christ.**The Meditation.*

The Saviour of the world is born for our redemption: his mother remaining a virgin.

O Jesus Son of David, have mercy on us. *Ten times.*
Glory, &c.

*III. The Circumcision of our Lord Jesus Christ.**The Meditation.*

Our Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus Son of David, have mercy on us. *Ten times.*
Glory, &c.

*IV. Our Lord Jesus Christ is found in the Temple.**The Meditation.*

Our Saviour being twelve years old, shews himself more than

than mortal, by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus Son of David, have mercy on us. *Ten times.*
Glory, &c.

V. The Baptism of our Lord Jesus Christ.

The Meditation.

The Saviour of the world is baptised by St. John. The eternal Father declares him to be his Son.

O Jesus Son of David, have mercy on us. *Ten times.*
Glory, &c.

The Prayer.

O Jesus, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell. Who, at the time appointed by the eternal wisdom, assumedst flesh in the womb of the blessed Mary ever virgin, and thus became the Son of David. Whose birth gladdened men and angels. Who began so early to suffer for us, and to shed, on our account, that blood, that washeth away the sins of the world. Whose immortal wisdom appeared at the age of twelve years. To whose baptism all heaven was attentive, grant to us to celebrate those mysteries to thy honour, and our own salvation. Who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen.*

The Five Mysteries of the Second Part.

I. Our Saviour washeth his Disciples Feet.

The Meditation.

Our Saviour to shew us an example of humility, and how much we ought to serve each other, descendeth so low, as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory, &c.

II. The Prayer of our Lord Jesus Christ in the Garden.

The Meditation.

Our Saviour knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed by the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O Jesus.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory, &c.

III. *Our Saviour is apprehended.*

The Meditation.

Our Saviour, as if he had been no more than mortal man, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory, &c.

IV. *Our Saviour carries his Cross.*

The Meditation.

Our Saviour being torn with scourges, and pierced with thorns, to expiate our sins, is obliged to carry the cross, on which he is to die, and moves on, labouring in sorrow, towards the place of his execution.

O Jesus of Nazareth, King of the Jews, have mercy on us. *Ten times.*

Glory, &c.

V. *The Descent of our Saviour into Hell.*

The Meditation.

The soul of our Saviour being separated by death from the body, descends to that place where the saints were expecting his redemption.

The Prayer.

O Jesus, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell. Whose mysterious humiliations and sorrows appointed for thee, on account of our sins, appeared in thy washing of the feet of thy servants and creatures: in thy distress and prayer, and bloody sweat: in thy being secured and brought before courts as a criminal: in thy bearing the load of the cross: and in the separation of thy soul from the body, and its descent to the regions below, grant to us to celebrate these mysteries, to thy honour and our own salvation. Who with the Father, and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen.*

The

The Five Mysteries of the Third Part.

I. The Resurrection of our Lord Jesus Christ.

The Meditation.

The soul of our Lord Jesus Christ, which had been separated from the body, is re-united to it by a miracle of the Almighty power, and that body, which had been dead, rises to die no more.

O Jesus, Son of the living God, have mercy on us
Ten times.

Glory, &c.

II. The Ascension of our Lord Jesus Christ.

The Meditation.

The body of our Lord Jesus Christ, ascends into the high heaven, where the Saviour of mankind sits at the right hand of God, the Almighty Father.

O Jesus, Son of the living God, have mercy on us.
Ten times.

Glory, &c.

III. Our Lord Jesus Christ sends down the Holy Ghost.

The Meditation.

Our Saviour now seated at the right hand of God, his Almighty Father, sends down the Holy Ghost, to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us.
Ten times.

Glory, &c.

IV. Our Lord Jesus Christ crowning the blessed Angels and Saints.

The Meditation.

Our Saviour having by his passion, resurrection, and ascension, opened the way for the sons of Adam, to the heaven which they had lost by sin, bestows to his mother, and his saints, a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us.
Ten times.

Glory, &c.

*V. Our Lord Jesus Christ, coming to Judgment**The Meditation.*

Our Saviour will come in power and majesty, to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us.
Ten times.

Glory, &c.

The Prayer.

O Jesus whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell: whose body, that was murdered by mankind, thy Almighty power raised from death, glorious and immortal: who by thy ascension, triumphed over death, and held captivity captive. Who, according to thy promise, sent down the Spirit that proceedeth from the Father and the Son, the comforter and the enliverer; who stretching forth the bounty of thy Almighty hand, shed upon the chosen children of Adam, that glory that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man; and who wilt come forth in power and majesty, to judge the living and the dead, before whose throne all mortals will appear; grant to us to celebrate those mysteries to thy honour, and our own salvation, who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen.*

Note. The repeating of the above prayers for meditations is not absolutely necessary. Those who cannot meditate on the mysteries let them say the creed before hand, in this rosary, and in that of the blessed Virgin.

The works belonging to this rosary, or to the rosary of the blessed virgin, do not bind under any sin.

Note. Those who are in the society of the rosary of the name of Jesus, may have a plenary indulgence on New Year's day, the same that is granted in the year of the jubilee.

And every second Sunday of the month.

And at the time of being received into the society.

And at the article of death.

And each day of the fifteen mysteries.

Of the Rosary of the Blessed Virgin.

Among the other exercises of piety and prayer, there is made frequent use of the rosary of the blessed virgin. It is usually divided into three parts; and each of these parts contain five mysteries.

I. **T**HE joyful part contains, 1. The incarnation. 2. The visitation of St. Elizabeth. 3. The nativity. 4. The oblation of our Lord in the temple. 5. His being found in the temple.

II. The sorrowful part contains, 1. Christ's prayer in the garden, with a bloody sweat. 2. His flagellation. 3. His being crowned with thorns. 4. His carrying his cross. 5. His crucifixion.

III. The glorious part contains, 1. Christ's resurrection. 2. His ascension. 3. The coming of the Holy Ghost. 4. The assumption of the blessed virgin. 5. The glory of the saints.

Now it is worthy of remark, that it is a fruitless devotion to say the Lord's prayer and the Hail Mary at their beads, (as ignorant people do) without any regard to the abovesaid mysteries, or any other intention, but to turn over their beads, as if it were a task to be done, and there is an end. Can we think to have any fruit or benefit by such prayer?

But a good Christian that would make use of the rosary (or beads) so as to make his service acceptable to God, and useful to himself, will proceed in this, or the like manner,

1. Going to say the rosary, (or his beads,) set before thee some intention or end; and for that, beg the grace of God, at least by some short sighs.

2. At the beginning of every stage, think a little of the mystery that is to be remembered therein; and endeavour to raise some pious affections proper to it. And to do this with more ease and profit, it were necessary to meditate, at thy leisure, of the fifteen mysteries of the rosary; and to consider them one by one; and to search the treasures of the divine bounty, power, wisdom, justice, and mercy therein contained; and the affections that
are

are lodged in them; and by this means they will easily recur to thy memory, when occasion requires.

Now, for the easier consideration of the mysteries contained in each of the three parts, this seems a proper method, viz. To insert in every Hail Mary, in few words, the mystery that is to be remembered, thus,

I. In the joyful part, at each ten beads, when, in the Hail Mary, thou comest to the word Jesus, add,

1. *To the 1st ten,* Whom, being a virgin, thou conceivedst.
2. *To the 2d ten,* Whom, visiting Elizabeth, thou carriedst.
3. *To the 3d ten,* Whom, being a virgin, thou didst bring forth.
4. *To the 4th ten,* Whom thou didst present in the temple.

5. *To the 5th ten,* Whom thou didst find in the temple. And then go on, and say, Holy Mary, mother of God, &c. And to make it plain, I will set down the whole Hail Mary of the 1st decade (or ten beads.)

Hail Mary full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus, Whom being a virgin thou conceivedst. Holy Mary, mother of God, pray for us sinners, now and in the hour of our death. *Amen.*

II. In the 2d, or sorrowful part, at each decade (or ten beads) of the Hail Mary, when thou comest to the word Jesus, add,

1. *To the 1st ten,* Who did sweat blood for us.
2. *To the 2d ten,* Who was scourged for us.
3. *To the 3d ten,* Who was crowned with thorns for us.
4. *To the 4th ten,* Who carried his cross for us.
5. *To the 5th ten,* Who was crucified for us.

Thus,

Hail Mary full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, Who did sweat blood for us. Holy Mary, mother of God, pray for us sinners, now and in the hour of our death. *Amen. And so the rest.*

III. In

III. In the 3d or glorious part, at each decade (or ten beads) of the Hail Mary, when thou comest to the word Jesus, add,

1. *To the 1st ten,* Who arose from the dead.
2. *To the 2d ten,* Who ascended into heaven.
3. *To the 3d ten,* Who sent the Holy Ghost.
4. *To the 4th ten,* Who assumed thee into heaven.
5. *To the 5th ten,* Who crowns all the saints.

Thus,

Hail Mary full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus, Who arose from the dead. Holy Mary, mother of God, pray for us sinners, now and in the hour of our death. *Amen.*

A Prayer after the Rosary.

O Jesus, Son of God, and of the virgin Mary, vouchsafe to receive from my hands this cold, dry, and distracted service of prayer, and to supply, of thy infinite goodness, what is defective therein; and uniting it to thy most ardent prayers of infinite merit and value, offer it to thy eternal Father.

O Father, look on the face of Christ thy beloved Son, and have mercy upon me, and give me grace, that I may love and glorify thee, with thy Son, and the Holy Ghost, for ever. Through the same our Lord Jesus Christ. *Amen.*

CHAPTER III.

Being the second Part of this Section, containing Exercises to die well and happily.

AN ADMONITION.

These exercises are proper and useful for those that are in health, as well as those that are sick, or dying; therefore let none slight them, as proper only for sick and dying men. And whoever uses them, while he is in health, will find a greater benefit in them, when he is sick or dying.

But

But I am afraid that those will find no great comfort in them at the time of death, who despise and slight them in their healthful days.

But let the good Christian frequently read and meditate these, and such like exercises. And now and then die, while he lives: that is, let him take upon him the person of a dying man, while he has strength of body and mind. Let him do what he does, or wishes to have done, as if he were now a dying. For that will easily occur to a dying man, which in his health he loved, and willingly practised. But he will not easily find in his necessity such remedies, as he minded not, nor thought of, in his health.

II. *An Admonition to a sick Christian.*

As soon as thou fallest sick, remember to receive the disease as from the hand of God; and give him thanks that he fatherly visits thee as his child; nay, offer thyself to suffer great pains; and with assurance throw thyself into the hands of divine providence, and place not thy confidence in the physician; for the scripture tells us, That was the ruin of Aza, (2. Chron. chap. xvi. ver. 12.)

However, let the physician be sent for; but in the first place, that of the soul, that is, thy director; for the health of soul and body is to be procured by proper remedies; but rather that of the soul; by how much it is worse for the soul to perish, than it is for the body. Besides, that man that loves the health of his body, should before all things take care of his soul. For the evils and disorders of the soul, that is, sins oftentimes redound to, and effect the body; and we are seized and afflicted with distempers and diseases in our bodies, by the providence of God, because our minds languish with evil affections. These are therefore first to be taken away, and by that means the diseases of the body will the more easily be removed, or at least be supported with greater advantage to our soul, which is not less to be desired than health itself. This method of cure, Christ, the Supreme Physician, taught us himself; for when he was curing the sick, he had first regard to the soul, before the body. *Luke v. 20.* When he cured

cured the paralytick, he first said, *Thy sins are forgiven thee*, Matt. ix. 2.

Let us follow this example, and so take care to cure the body, that the soul be first cured. But it is a thing stupendous to observe! eternal life, and a momentary life are at stake; and for this momentary life we do every thing with all imaginable care and haste; and for eternal life, we scarce do any thing; and what little we do is done last of all; and that with coldness; and as it were against our will.

But, O Christian soul! If thou be wise, when thou art seized with any sickness, first address thyself to God, and be reconciled to him; and then he will either make thy physic healthful to thy body; or else make the disease, and even death itself, healthful to thy soul.

A Litany accommodated for healthful, sick and dying persons; gathered out of holy Scripture.

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

O Christ graciously hear us.

O God the Father of heaven, have mercy on us.

O God the Son, redeemer of the world, have mercy on us.

O God the Holy Ghost, have mercy on us.

O Holy Trinity, one God, have mercy on us.

Who didst make man after thy own image,

Who didst breathe upon his face the breath of life,

Who didst produce the tree of life in the midst of paradise, as a remedy against corporal death,

Who, when our first parents had contracted our guilt of death, didst oppose the seed of the woman, against the venom of the serpent,

Who hast not left mankind without comfort and remedy; though for sin, he is subjected to diseases and death,

Who, destroying, in one night, all the first-born in Egypt, didst preserve the Israelites from any hurt,

Who didst save the Israelites when bitten by fiery serpents, by looking up to the brazen serpent,

Have mercy on us.

Who,

Who, in pity to the misery of thy people, didst recal
 the angel sent to kill them, from striking any more,
 Who, at the prayer of the prophet Elias, didst raise
 a dead child to life,
 Who didst punish king Ochozias with death, for con-
 sulting an idol about his health,
 Who, by the bones of Elizæus, didst raise a dead
 man to life,
 Who didst permit Afa the king of Juda to die, be-
 cause he trusted in his physicians more than in God,
 Who didst deliver Ezekias from his sickness and from
 death, because he invoked thee with tears,
 Who didst arm Job with a singular patience against
 Satan, whom thou permittedst to afflict him,
 Who didst prove Tobias with blindness, to be an ex-
 ample of patience to posterity,
 Who, for the necessities of men, hast appointed phy-
 sicians and innumerable kinds of medicines,
 Who didst not make death, neither art delighted in
 the destruction of the living,
 Jesus, who wert sent to heal the contrite in heart and
 to declare liberty to the captives, and to give com-
 fort to those that mourn,
 Who didst cure the son of the prince in Caphernaum,
 Who, with a word didst cure the man that was thirty-
 eight years in his disease,
 Who didst all things well, making the deaf to hear,
 and the dumb to speak,
 Who didst cure the paralytick, let down from the
 top of the house,
 Who didst cure the woman that had twelve years a
 flux of blood, and found no help from physicians,
 Who didst cure several lepers,
 Who didst raise to life the dead daughter of Jairus,
 Who didst restore the woman that for eighteen years
 bowed down by a spirit of infirmity,
 Who didst deliver the lunatick, tormented by the
 devil,
 Who didst cure the absent servant of the centurion,
 Who didst raise to life the widow's only son,
 Who didst cure the daughter of the woman of Canaan,
 grievously tormented by the devil,

Have mercy on us.

Who

Who didst raise Lazarus, who was four days buried,
Who didst cure all sick persons, and all kind of diseases and torments,
Who, in thy agony, didst sweat blood, being sad unto death,
Who desiring the chalice of thy passion and death to be transferred from thee, didst submit thy will to thy Father's,
Who didst promise to the thief, crucified with thee, a part in thy kingdom,
Who, for us, wert made obedient to thy Father unto death, even to the death of the cross,
Who dying, didst recommend thy spirit into the hands of thy eternal Father,
Who, by thy death, didst destroy him that had the power of death,
Who wert wounded for our iniquities, and broken for our crimes,
Who didst take upon thyself our infirmities, and hast endured all our weaknesses,
Who, for our sins, dost send plagues and diseases, and corporal punishments; and to manifest the glory of God,
Who dost chastise and scourge those whom thou lovest,
Who hast often punished with the infirmity and death, those that irreverently approach thy mysteries,
Who, by the shadow of St. Peter, and the handkerchief of St. Paul, didst cure many sick and infirm,
Who, by thy apostles, didst cure diseases, and give life to the dead,
O Lord, who hast power of life and death,
O Lord, the protector of our life,
Father of mercy and God of all consolation, who dost comfort us in all our tribulations,
Faithful God, who dost not suffer us to be tempted above our power, but makest provision for us, that we may support the same,
Who dost wound and heal,
Who wouldst have all men to be saved, and come to the knowledge of truth,

Have mercy on us.

Who

Who dost destroy and give life ; bring down to the
grave, and bring back again, }
Who shalt come to judge the living and the dead, } have &c
Be propitious to us, spare us, O Lord.
Be propitious to us, hear us, O Lord.
From all the trouble of languishing diseases, }
From a sudden, unprovided, and evil death, } Deliver us, O Lord.
By the pain of thy circumcision,
By the sorrows of death, which seized thee in the
garden, at the approach of thy passion,
By that ardour of thy love, by which thou sufferedst
our pains ; and by thy wounds healed our diseases,
By those anguishes of thy heart upon the cross, when
thou criest out as forsaken by thy Father,
We sinners, do beseech thee to hear us.
That we may esteem ourselves as strangers, and pilgrims
on earth, we beseech thee to hear us.
That, having no fixed city in this world, we may the
more earnestly seek one that is to come, we beseech
thee to hear us.
That amidst so many storms and dangers of this
life, we may hasten to the repose, which we hope
for in heaven,
That this short and light suffering of our affliction,
may work in us an eternal weight of glory,
That we neglect not the discipline of the Lord, nor
be weary when we are chastised by him,
That we may accept whatever is laid upon us, and
support with patience all our sorrows,
That as we have received good things from the hand
of God, so we may patiently suffer evils,
That according to the multitude of our sorrows, thy
comforts may rejoice our souls,
That as the sufferings of Christ abound in us, so,
through Christ, may our consolation abound,
That we may always carry in our body the mortifi-
cation of Jesus Christ,
That looking on Jesus, the author and finisher of
our faith, who, for the joy set before him, sustain-
ed the cross, we may run with patience to the re-
ward which is prepared for us,

That

That Christ may be glorified in our body, as well by
our life, as by our death,

That we may never employ in idleness this accept-
able time, this day of salvation,

That we account to thee, all our years past, in the
bitterness of our soul,

That being uncertain of the coming of death and
our Judge, we may timely dispose of our affairs,

That we may desire to be dissolved, and be with
Christ,

That being, without fear, delivered from the hands
of our enemies, we may serve thee in holiness
and justice all our days,

That diseases and all bodily evils, may turn to good
to them that love God,

That, by thy grace, we may sin no more, lest worse
befal us.

That putting on the armour of God, we may resist
in the evil day, and quench the fiery darts of the
devil,

That as in Adam we all die, so in thee we may be
enlivened,

That if we live, we may live to God, and if we die,
we may die to God,

That neither life nor death, nor any creature, may
be able to separate us from Christ,

That if we walk in the shadow of death, we may
not fear any evil, because thou art with us.

That in the last agony, we may resist the roaring
lion, stedfast in faith,

That we may die the death of the just, and that our
end may be like to theirs,

That thou wilt not deal with us according to our
sins; nor reward us according to our iniquities,

That we may dwell in the house of the Lord all our
life,

That the earthly house of this habitation being
broke down, we may have a house in heaven,

Lamb of God, that takest away the sins of the world,
have mercy on us.

Lamb of God, that takest away the sins of the world,
spare us, O Lord.

We beseech thee to hear us.

Lamb

Lamb of God, that takest away the sins of the world,
hear us, O Lord.

Christ hear us.

Christ graciously hear us.

Let us Pray.

O God, who, by the patience of thy Son, hast broken the pride of our ancient enemy, grant, we beseech thee, that we may worthily call to mind, what he hath suffered for us; and so, by his example, patiently bear all adversities.

O God, the bountiful Creator of mankind, who, by the precious blood of thy Son, hast redeemed man, that, by the envy of the devil, was thrown down from eternal felicity, quicken us, thy servants, by the force of thy grace, and stretch out thy saving hand to us that are fallen; fill us with joy of heart, and with gladness of spirit; defend us from all artifices of our enemy, and send to us the physician of health, our blessed Redeemer, that by his comforts we may obtain help, and hereafter arrive at eternal bliss.

O God, under whose direction every moment of our life passes, receive these our prayers; that, being delivered from all adversity, we may, with constant thanksgiving, praise thee. Through Jesus Christ, thy Son, our Lord, who with thee, and the Holy Ghost, liveth and reigneth, one God for ever. *Amen.*

A Prayer to obtain what is extremely Necessary.

O Lord Jesus Christ, I beseech thee, by the love by which thou didst bear the burden of all men, that thou wilt make me take the burden of my sorrows with thankfulness, from the hand of thy Providence, and from thy fatherly heart; that I may bear them patiently for thy love, as long as it shall please thee, with a most entire resignation of myself. Oh! strengthen me so with thy grace, that I may not offend thee in the least, or ever so little depart from thy most holy will.

O most bountiful Jesus, vouchsafe so to unite my will to thine, that I never be capable to wish any other thing, than what thou thyself will. *Amen.*

CHAPTER IV.

Seven Steps to a Blessed Death: Or a daily Exercise of the Lord's Prayer, for a happy Death.

Our Father who art in Heaven.

O Eternal Father of Jesus Christ by nature, and ours by grace; for thou didst create us after thy own image; and when by sin we are become the children of anger. By the blood of thy Son, thou hast adopted us children of grace, and heirs of eternal life: and though heaven be the seat of thy majesty and glory, yet thou dost regard us upon earth, and dost govern us with a fatherly care, love, and providence: to thee therefore, O merciful Father, who dwellest in the heavens, from whence cometh our help, I lift my eyes; my soul desires thee, as the hart doth the fountain of water. For thou hast made us for thyself, and our heart finds no repose, till it returns and rests in thee. For where my Father is, there is my country; there is my hope, my inheritance, and my portion in the land of the living. O that thy right hand might receive me; for thy mercy is better than life. When wilt thou fill me with joy in thy presence that I may see thee, not as through a glass, in obscurity, but face to face? Assisted by thy blessing, I will advance from virtue to virtue, till I may see thee, the God of gods, in Sion.

The First Step. A lively Faith.

Sanctified be thy Name.

Principally by a lively faith; for without faith it is impossible to please God. For he that cometh to God, must believe that he is; and that he is a rewarder of those that seek him. Now, what is our life upon earth, but an approaching to God, by the two feet of faith and hope? For rest, possession, and fruition (which is the part of perfect charity) is reserved for heaven. Then it is, that thou wilt embrace thy sons returning to thee from a far country, and wilt clothe them with glory. In the mean time, O Lord, I believe that thou art *He who is*; that is, God omnipotent, wise, and good above all things; and that thou

thyself wilt be the great reward and purchase of those that love thee. I believe that my Redeemer liveth, and that I shall rise from the earth at the last day, and see God my Saviour. In this faith I desire to live and die; and steady in this faith, I shall stand secure in all crosses, troubles, pressures, diseases, and even death itself. And I will sanctify and praise thy name, as well in adversity as prosperity. Nothing doubting of thy divine power, or fatherly goodness, wherewith thou canst and wilt save me.

O Lord, confirm and increase my faith, for the glory of thy name, which is then best sanctified by us, when we, with a lively and true faith, believe thee powerful in thy works, true in thy words, and faithful in thy promises.

Such was the ready faith of Abraham, who at thy promise did not stop, or distrust, but being strong in faith, and giving glory to God, went presently from his country and kindred, and came to the land which thou shewedst him; knowing that whatever God promised he is able to perform.

Oh! that I may see the good things of the Lord, in the land of the living, after my departure out of this world. Call me hence whenever thou pleasest, but grant, that faith being my guide, I may follow cheerfully; firmly believing that thou art powerful and good; and that thy good Spirit will lead thy servants into that holy land, in which thy name is blest for ever.

The Second Step. A firm Hope.

Thy Kingdom come.

That kingdom, I mean, which was prepared for us, from the beginning of the world. For thou hast delivered us from the power of darkness, and translated us into the kingdom of thy Son; that we may be co-heirs with him, in eternal life. The Lord is the part of my inheritance and of my cup. Thou art he who wilt restore me my inheritance. O! when will that happy day come? For here we are but strangers and pilgrims, not having an established city, but we seek one to come.

In the mean time we rejoice, in hope of the glory of the children of God: and not so only, but we glory in our afflictions; knowing that tribulation begets patience; patience, experience; and experience, hope; and hope makes

makes us not ashamed. For so, through many afflictions we must enter into the kingdom of heaven. But the hope of so great a reward is the comfort of all labour. For the troubles of this life are not worthy of the future glory, which will be revealed in us.

Therefore I will place the Lord always in my sight, because he is at my right hand, lest I should be moved. Therefore shall my heart rejoice and my flesh rest in hope. And hereupon I will sleep and rest in peace; because thou, O Lord, hast particularly established me in hope. In thee, O Lord, I have hoped, I shall never be put to shame; in thy justice deliver me.

The Third Step. A sincere Charity.

Thy Will be done on Earth, as it is in Heaven.

O! most loving Father, what is thy will, but that we should love thee? Behold thou hast commanded, that we should love thee with all our heart, and with all our soul. Give us what thou commandest, and command what thou pleasest. For thou seest what we suffer, whilst this corruptible body, overpoizeth the soul.

Unhappy man that I am! who will deliver me from this body of death? Thy grace, through Jesus Christ our Lord. Grant therefore, that I lose not my soul by loving it; but that, by a saving hatred, I may preserve it to eternal life.

But I have heard also, that if any man love the world, the love of God is not in him; therefore let thy love, that is strong as death, nay, stronger than death, drive out of my heart this wicked love; that there may be nothing that may separate me from the charity, which is in Christ our Lord. Dear Jesus, let the force of thy love swallow me up: that for love of thee I may die to the world, who hast vouchsafed to die for me on the cross.

The Fourth Step. Receiving the Sacrament.

Give us this Day our daily Bread.

O God, who hast fed me from my youth, forsake me not even to my old age, and when my strength shall fail me; for travelling through this desert to the land of promise, we have need of meat no less for our souls than our bodies, lest we should faint by the way. The food of the soul is

thy word, and also thy sacraments; and especially the bread of angels, that manna from heaven, I mean the body and blood of our Lord Jesus Christ; himself having said; *My flesh is truly meat, and my blood is truly drink, of which, whoever eateth, he shall not die for ever.*

Grant me, O Lord, that when I go the way of all flesh, and travel from the desert of this world to the land of eternal promises, I may not want that divine bread. Comfort my soul, O Jesus, with thy body and blood, that in the strength of that food, I may walk to the high mountain of thy glory, where thou wilt feed thy elect, (whom here, for a time, thou didst nourish with the bread of tears) with the fatness of corn, and fill them with the abundance of thy house.

The Fifth Step. Remission of Sins.

And forgive us our Debts, as we forgive our Debtors.

O Lord, I know that no unclean thing can enter into the kingdom of heaven: nor wilt thou receive any one that is not first reconciled to thee, and to his neighbour. Alas! I have infinite debts to thee, nor have I wherewith to pay them, or make satisfaction. What shall I do? Behold, with thee, O Lord, is mercy, and with thy Son is abundant redemption. He came to satisfy for my defaults, and to save sinners, of whom I am the chief. I beseech thee, enter not into judgment with thy servant, for in thy sight shall no man living of himself be justified: but look on the face of thy Christ.

I am sorry from my very heart, that ever I offended thee, my God, and supreme Good; and therefore I forgive my neighbour all his offences, for fear I should in vain hope for pardon from thee, my Lord; If I, that am a servant, reserve anger against my fellow-servant. Forgive me therefore, according to thy Son's promise (*forgive, saith he, and you shall be forgiven*) especially in that last hour, when I shall be presented before thee, my Judge. Woe to me, if thou shalt then observe my iniquities. O! that the blood of Jesus Christ, which was shed for us on the cross, for the remission of our sins, may blot out the writing of the decree that is against me, and the black scroll of all my debts.

The

The Sixth Step. Victory over Temptations.

And lead us not into Temptation.

FOR what is this life of ours, but a continual temptation and warfare upon earth? We have a daily combat with many and powerful enemies, which we are not able to resist, unless thou, O Lord, that art Almighty, do fight for us and protect us.

O faithful God, suffer me not to be tempted above my strength, but under the temptation let me find a refuge, especially at the hour of my departure out of this world. For then the enemy is used to make his most furious onset.

Be thou present with me in that dreadful conflict, and in the moment of my last agony, upon which my eternity depends; and the fruit of all the labours thy Son hath suffered for me; and of the blood which he hath shed for me. Woe to me, if his purchase become useless to me. Enlighten my eyes, that I never sleep in death; lest my enemy say, I have prevailed against him. Grant, that taking the armour of God, I may be able to resist in the evil day, and quench all the fiery darts of the wicked one. Let him not snatch from me the crown of justice laid up for me. If thou be for us, who can be against us? If I walk in the midst of the shadow of death, I will not fear evils, because thou art with me.

The Seventh Step. Deliverance from eternal Death.

But deliver us from Evil.

MANY are, indeed, the evils that do overcharge us here, and force us to run to thee, O God, to pray to be delivered. The world, which is wholly set in malice; Satan, who is wicked above measure; and innumerable other evils. But nothing is so great an evil, as the death of the soul, the unhappy offspring of sin. For sin, when it is consented to, brings forth death. Therefore the death of sinners is most deplorable. For to be separated from the supreme Good, is the evil of all evils. O! that in the evil day, the Lord may deliver me. For the dead will not praise thee, O Lord, nor any of those that go down into hell. The living, the living shall confess to thee.

O Lord, merciful and just, deliver my soul; preserve my soul from death, my eyes from tears, and my feet from

from falling ; that I may sing to thee a new song, and sacrifice to thee an offering of praise.

The Lord is my strength, and my praise, and he is become my salvation.

I will confess to the Lord, because he is good : because his mercy endures for ever.

Aspirations of a pious Soul in Sickness or Adversity.

1. **O** Eternal Wisdom, who doest, with force, reach from end to end, and doest sweetly dispose all things : thou doest visit me severely by this affliction ; but do thou also dispose it sweetly, to thy glory and my salvation ; who doest order all things in weight, number, and measure.

2. O Father, from whom comes every good and perfect gift ; and is not this infirmity of mine also thy gift ? Shall I attribute it to chance or fortune, and not acknowledge it to providence ? Far be that folly from me. For I know that thou governest all things ; and that thou, O Lord, doest guard all my bones, that not one of them be broken. Nay, the hairs of our head are numbered before thee ; and our lots are in thy hand. Thou strikest, and thou healest ; thou quickenest, and thou killest : whether we live or die, we are thine, O Lord ! be thy holy will done in all things. If we have received good things from the hand of our Lord, why should we not support evils ? Nor are they evils, if we receive them humbly from God, who corrects us as his children for our instruction. For these very evils are blessings to them that love God.

3. O Lord, I am thy servant, the son of thy handmaid. Do with me whatever seems good in thy sight. Who am I that I should dare contradict thee ? For, who ever hath resisteth thy will and had peace ? Behold, I am the clay, thou art the potter, mould me, bake me, if thou so pleasest, in the furnace of affliction, that I be made a vessel of honour.

4. O divine Physician ! who by thy word doest cure all the distempers of our souls, as well as our bodies ; when thou knowest it to be necessary for our souls. Heal me and I shall be healed ; cure me and I shall be cured ; even in

in my body. I trust chiefly in thee and not in physicians or medicines. I refuse not them, indeed: but if thou dost not repair this decaying house of my body, in vain they all labour, who would rebuild it.

If any medicines are presented me, it is thou that givest them virtue to have any effect in me: if they have done none, do thou work patience in my soul; for that is a certain and a present remedy against all diseases and evils.

But behold, I now acknowledge thee, in very deed, my physician. It is the part of a physician to expel noxious humours, by bitter potions or sharp medicines. This is what thou art doing, O divine Physician, by this affliction of my body. It is, I confess, a sharp remedy, and very unwelcome to my flesh; but an intemperate and disobedient patient forces the physician to be severe.

It is true, and why should I deny it? That I have often gratified my flesh. I have fostered it with delicacies; I have contracted many humours, and therefore thou judgest fit to cure them by their contraries. Be it so, O Lord, let the flesh be destroyed, so that the spirit be saved. The flesh, when in joy, drew me to sin, and now it is afflicted, I wish it may bring me to pardon. Burn, cut me, spare me not here; so that thou spare me in eternity.

A prayer to Christ, as he was praying in the garden for grace and comfort, in the hour of death. Matt. xxvi. ver. 38. *Ec.* *My soul is sorrowful even unto death; and going forward a little, he fell on his face, and prayed, saying, Father, if it be possible, let this cup pass from me, but yet, not my will, but thine be done.* And being in an agony he prayed more vehemently; and his sweat became as drops of blood running down upon the earth.

O Lord of heaven and earth, Jesus Christ, the strength, the force, and the victory of martyrs, who by thee do conquer death, and rejoice victorious in death. Whence then is this fear in thee? Whence is this frightful prayer? Whence this wonderful and unheard of bloody swear? Wert thou not offered up because thou wouldst be so? Didst thou not entirely, of thy own free will, offer this sacrifice to thy Father?

Who

Who will not be afraid, O Lord, if thou hast fear, before whom all things tremble? Who will not fall down dead, if thou fall on thy face to whom every knee bows? Who will not tremble at the sight of death, if thou, who wert to be the conqueror of death, wert so daunted?

But, be thou, O my Jesus, blessed for ever; because thou vouchsafedst to take these marks of weakness, for the comfort of thy weak members; lest the weakness of our flesh should cast us into despair, when the spirit is prompt to suffer and to die.

Remember, O Lord, the dreadful agony and combat with which thou wert to attack death, in that sorrowful night, which drew from thy whole body, with so great violence, a most bloody sweat.

Remember, O Lord, for what end was all this, but for us, and for our salvation. The time will come, when I shall come to that hour; when I shall also enter this garden and field of battle, to grapple with death. Alas! O Lord, what will become of me then? Without thy help, I cannot stand it: unless thou art with me, and doth fight for me, who invitest the weak and overladen to come to thee, I must faint and fall. I am indeed disposed to drink of thy cup; for how can I, that am a sinner, refuse it, when thou, an innocent Lamb, hast first drank it off? Therefore I dare not desire to avoid it: but this I earnestly beg, O Lord, that thou wilt moderate this cup for me, and mingle its bitterness with the fountain of thy grace and comfort, that I may not be afraid of it, or seek to avoid it; for I can do all things by thy grace, if thou wilt comfort me. Moreover, the chalice of thy glory, how great and glorious is it! O the plenty of the house of God! How will thy elect be feasted? What is there in the world, that this hope and expectation cannot make easy, pleasant and sweet? Certainly an eternal weight of glory can out-weigh the hardest and heaviest sufferings here.

But, O Lord, in these things, not my will, but thine be done. I do not beg an easy and gentle death; but such a one as thou pleasest, and knowest to be most to thy glory, and my salvation. I commit all to thy piety and good will. If thy divine providence hath ordered for me a very hard conflict, and the sharp agonies of death, thy will be done. My heart is prepared, O God; but pre-
serve

serve and augment in me faith and hope of thy presence, goodness, and mercy; and leave me not, O God, my Saviour, even as thy Father did not forsake thee. Send thy holy angel to me, who, in those straits, may raise me up and strengthen me; and may weaken, and beat off the force of the enemy from me, till, the agony being over, I may joyfully triumph and merit from thee the crown of life, which thou hast promised to those that love thee and persevere to the end. *Amen.*

Protestations to be often made, but especially in the time of Sickness and before Death, by him that desires to live and die like a Christian.

I Do, with all humility and obedience of mind, accept, from the Divine Providence, this, and any other cross, disease, and even death itself; entirely submitting my will, to the holy will of God; and acknowledging myself, not only most worthy of this affliction, disease, and death, but of any other more painful and severe punishment, (may I not say even hell itself) for my innumerable offences.

Moreover, I accept this cross, infirmity, and death, in reverence of the most holy passion of our Lord Jesus Christ; uniting the pains, troubles, and griefs that I undergo, to the bitter torments which he suffered in his life, passion, and death; and most humbly beseeching him, to accept the same, for all the pains I ought to suffer in the next life, for my innumerable sins.

2. As by the grace of God, I now am in the true faith of the holy, Catholic, and apostolic Church; and do most firmly believe whatever the said Church doth believe, and hath proposed to be believed; and in particular the articles of the holy Creed; so I desire and resolve to die in the same faith; and therefore confessing the same I say, I believe in God the Father Almighty, creator of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; he descended into hell; the third day he arose again, from the dead; he ascended into heaven, and sits at the right hand of God the Father Almighty; from thence he shall come to judge the living

and the dead. I believe in the Holy Ghost ; the holy Catholic Church ; the communion of saints ; the remission of sins ; the resurrection of the body ; and life everlasting. *Amen.* And I understand all these things, in the same sense that our holy mother the Church hath always understood them.

3. I humbly ask pardon for all my sins committed against the divine Majesty, my neighbour and myself, in thought, word and deed, in the omission of the observance of the commands of God, of the precepts of his Church, and of works of mercy, whether spiritual or temporal ; in the abuse of the holy sacraments ; in the negligent guard of my senses : and for my secret sins, and the sins that I have caused in others, I humbly ask God forgiveness, through his infinite goodness and mercy, for the merits of the life, passion and death of my Lord, and his Son, Jesus Christ ; and by the powerful intercession of the glorious virgin Mary, the mother of Christ ; and of all the holy angels and saints.

4. I do, from my very heart, forgive all persons, who at any time, or in any manner, have injured or offended me ; and I beg of the divine Majesty for them, all those blessings which I desire for my own soul ; and I do also desire pardon, if I have given them occasion to offend me ; and I beseech the omnipotent God, that I may profoundly and lively have this sentiment in my heart ; that I may truly and sincerely be able to say, Forgive me my debts, as I forgive my debtors.

5. I do most humbly ask pardon, with all my heart, of all those that I have offended, by my evil example, words, or deeds, or by any other manner, knowingly or ignorantly ; offering myself ready to make them what satisfaction I can ; and I earnestly beg of God, that if I have injured or defrauded any body, he will please to make me remember it ; and that he will give me a sincere will and power to repair the injury before my death.

6. In my thoughts, words, and deeds I have not corresponded to thy divine Goodness, nor am I able, in any manner, to make any return to thee, O Lord, for all the benefits and graces, as well general as particular, public as private, which thou hast bestowed on me. Therefore throwing myself at thy most holy feet, I give thee the greatest thanks I am capable to give ; and with the greatest affection of my soul.

Therefore.

Therefore I invoke the blessed virgin Mary, my patroness, all holy angels, and especially my guardian, and all the saints of the celestial court, that with their thanks they may supply the defect of mine, and my extreme ingratitude, for which I am sorry and ask thy pardon. And I here assume the words of the prophet, *All the works of the Lord, bless ye the Lord, praise and superexalt him for ever, &c.*

Moreover, I give thanks to all those that have done me any kindness, corporal or spiritual; and especially to those that have instructed, corrected and admonished me; or have given me any occasion, by their charity, to do any action that is acceptable to my sweet Saviour Jesus.

7. I desire to live and die under the guard and in the protection of the merits of the passion, death, and blood, shed by my Saviour Jesus Christ; and in the patronage of the blessed virgin, and of all the saints of the Church. All which I offer to God, humbly begging the remission of my sins; and in thanksgiving for all the favours received of the divine Majesty. And now, at this time, for the hour of my death, I say, may the blessed virgin, my angel guardian, and all the saints, obtain for me, by their efficacious prayers, a true faith, a certain hope, an ardent charity, a steady fortitude, a profound humility, an invincible patience, and all other virtues necessary for me at all times, and in the article of my death: and therefore I say now, for then, Holy Mary, mother of God, pray for me, now and in the hour of my death, and all ye saints of God intercede for me, that I may be worthy to die in the grace of God.

8. And if, by the permission of God, I should be attacked by my malicious enemy, by any sort of temptation, in my life, or at my death, I have a will and resolution not to consent to it either expressly or tacitly; and therefore at this time, for that, I detest all, and whatever thoughts the devil shall be able to suggest to me. For my will is to adhere to God alone, and to be faithful to him to the end: and from this time for ever, I utterly renounce Satan and all his works and suggestions.

9. Lastly, I commend my soul to God my Creator, who created me out of nothing; to Christ my Saviour, who redeemed me by his blood and death; to the Holy Ghost, who sanctified me for himself in baptism. Into thy hands, O Lord, I commend my spirit. O God be merciful to me a sinner.

In like manner, I protest that, when in my agony, my tongue can speak no more, at least I would desire in my mind to be united to God: and now, for that time, I offer up my agony, my pains, my sweats, and sufferings to God, to be united to the agony, the bloody sweat, the torments and passion of my dearest Saviour Jesus Christ, for the remission of my sins, and for his eternal glory. And I pray, that all the angels that attend him, may defend me with their faithful protection in that moment of my death. *Amen.*

A Prayer or Protestation of a sick, or dying man, to be said before the blessed Sacrament, when he receives the Viaticum; or to be read to him by another person.

This also may usefully be said by those that are in health, as oft as they go to the holy Communion.

O Father of mercies, and God of all consolation! Behold thy creature, made after thy image, and redeemed by the blood of thy only Son, do now present myself before thee, my Creator, by whom, and for whom, I was created; and by whose grace I lived till this time, and to whom I will live, as long as thou shalt grant me life, and for whom, and to whom I desire to die: I humbly adore thee, after whom my soul longeth and earnestly panteth: to thee I cry, whom I love above all things, who art my hope, my love, and all the good of my heart.

O my most loving Father, though I be the least of thy children, nay, unworthy to be called thy child, because I have not honoured thee as a Father; yet I come with great hope, and throw myself into the bosom, and into the arms of thy sweet charity and mercy, grieving, from the bottom of my heart, that ever I left thee, my God, the fountain of all good; and that I have departed from thee, my most indulgent Father, who dost never forget me.

Oh! that I had never offended thee, O my God, and all things! At least receive this my ardent wish and desire from my very soul. Whilst there is time for mercy, look upon me and shew mercy to me. For thou knowest, O Lord, that I desire to love thee. And I know that thou wilt not despise a contrite and humble heart.

I hope also, that thou wilt not cast me from thy Presence, who hast so lovingly invited us to come to thee, saying,

saying, Come to me all ye that are weary and heavy laden, and I will refresh you. Behold, I come, O Lord, do thou that dost not reject any that comes to thee, receive me according to thy word, and then I shall live.

Behold, I see thee, my dearest Saviour, hanging on the cross, with thy arms stretched out, and thy head bowed down, as ready to embrace me, and invite me to thee. Behold, I come, O Lord, tired and over-loaded with the weight of my sins. Deal bountifully with thy servant, who didst bear all our infirmities on thy cross. Bring out of this prison my soul, that I may confess to thy name.

O! happy hour, when shall I be delivered from the body of this death; but before I go, and be here no more, I desire to begin to offer to thy divine Majesty in this vale of tears, with all the powers of my soul, a sacrifice of praise; that hereafter I may praise thee for ever. I give thee therefore infinite thanks, that from all eternity thou hast vouchsafed to think on me; and in time, to create me after thy image; and when the fulness of time came, to redeem me with the blood of thy only Son; and to spare me so often when I had sinned; and so often to call me out of the darkness of sin into thy wonderful light.

But what can I render thee, O Lord Jesus Christ, for thy laborious life and bitter death: and for that thou hast vouchsafed so often to feed me with thy precious body and blood, O Spouse of my soul! What I say, can I return to thee, for all that thou hast given me?

The abyss of my misery invokes the abyss of thy goodness and charity by thy sacred wounds. In these are all my hope and confidence. By these, and the immense ocean of bounty flowing from thence, I come to thee without fear, though miserable, poor, and naked; because thou art rich to all, and hast no need of our goods. I will take the cup of salvation from thy hand, and will call on the name of the Lord, and I will sacrifice to him an offering of praise.

Receive, O Lord, my heart, for an holocaust, which I entirely offer to thee; I offer my eyes to see thee only; and in thee all things: my ears, to hear thy word; my tongue and lips, to be filled with thy praise, and to sing thy glory for ever; my hands, to stretch them out to
heaven.

heaven in prayer, or to my neighbour, in alms; my feet to be directed into the way of peace; in fine, all the parts of my body, and all my bones, to say, O Lord who is like to thee.

Bless the Lord, O my soul, and all that is in me praise his holy name. Bless the Lord, O my soul, and forget not all his benefits. I renounce now all earthly things, for in thee alone I have all things; I deny myself because I am thine; and I live, but not I, but thou, O Jesus Christ, dost live in me; for I love thee above all things, and with all my soul.

And if it should happen hereafter, that by the violence of disease, or by the artifice of my enemy, I should think or speak contrary to what I have now said; I do now (for that time) revoke and renounce the same. And I do protest before thee, O my God, that my will is to live and die in the faith of the holy Catholic and apostolic Church. I trust in God alone, and in my Lord and Saviour Jesus Christ, and in his merits, and whatever the temptation of the devil, or the weakness of my flesh, or the force of my distemper, or the affliction of my body may suggest, against these resolutions, so solemnly and so seriously made; O God, I desire it may not be taken as mine, before thy tribunal; and I now abhor, detest and abjure the same. And I would have this stand as my last will, in the day of judgment, which I am ready to sign with my blood, and wish to die for it, and for thee, my God, a thousand times; that I may live to thee to whom all things live.

A Prayer after Communion, in Sickness; to our Lord Jesus Christ, Saviour of the World.

GLORY be to thee, O Christ, who hast vouchsafed to visit and comfort my poor soul. Now thou dost send away thy servant in peace, according to thy word.

Now I hold thee, O infinite love, now I will never let thee go. Now willingly I take my leave of the world, and all things in the world, now, joyfully, I come to thee, my God.

From henceforth, O good Jesus, nothing shall separate me from thee; for I am now united to thee, O Christ; I will live in thee, I will die in thee, and, by thy grace,
I will

I will eternally remain in thee. I live now no more ; but it is Christ who lives in me.

I now am weary of this life, I desire to be dissolved, and to be with Christ, for Christ is to me life, and to die is my gain.

Now, though I walk in the place of the shadow of death, I will not fear any evil ; because thou, O Lord, art with me. My soul doth thirst after God, when shall I come and appear before my God ?

Give me thy blessing, O most loving Jesus, and now send me away in peace ; for I am thine, and will never part from thee.

What have I more to do with the world, my dearest Jesus ? Or what is there in heaven that I desire besides thee ?

Into thy hands, O my Lord Jesus, I commend my spirit. Receive me, O divine love, that I may ever be happy in thee, and in thee may sleep securely, and take my rest. *Amen.*

A Commendation of the Soul into the Hands of God.

INTO thy hands, O Lord, I commend my spirit, which I now do while I have strength and power, that thou, my Saviour, mayest accept it, when I am no more able to recommend it, though it be not loosed from the chains of my body. I am afraid of that time, when I shall be among the living, and yet not know that I am so. We see many dying persons, to whom that happens ; they breathe, they live, and know not that they are alive. Who then, O God, can receive the panting spirit ; and fearing to depart (but which at length must leave its beloved prison) if thou shut it out from thee.

O most patient Jesus, remember that thou in thy last torments didst weep, and, complaining that thou wert forsaken, recommended thy Spirit to thy Father, cried out, and so expired.

To thee I now cry, that thou, my Saviour, wouldst receive my spirit, when it leaves my body, at what time soever, or in what place soever, or by what disease soever it be.

Remember, O good Jesus, that upon the cross thou didst extend thy arms, open thy breast, and bow down
thy

thy head. Behold, my soul, abandoned by all created things, seeks for a refuge. She throws herself into those thy arms, and intrudes into thy breast: receive, I beseech thee, the miserable wretch, and turn her not away until the anger of God be passed; there let her hide herself secure and free from all the infernal guards.

Into thy hands, O God, I commend my spirit, or rather thine; because thou didst create it, and thy Son redeemed it. Despise not, O Lord, the work of thy own hands, for the merits of Jesus Christ our Saviour. *Amen.*

CHAPTER V.

Of the Manner how a good Christian ought to behave himself with a sick and dying Friend.

AN ADMONITION.

He that has a true Christian charity let him shew it, if at any time, particularly to the sick and dying persons; at that moment of time, when their chief affair is concerned, and the cause of an eternity is to be pleaded; an affair, alas! of great hazard and danger: and should a poor sick man be left alone in this combat, and have no manner of help?

Away then with all idle and curious visitants; and let pious and charitable persons approach, who, by consolation, exhortation, and prayer, may faithfully assist the dying person in that dangerous conflict; and direct him to a happy departure out of this life.

Let the principal care be, about Contrition, Faith, Hope, Charity and Resignation: that is, that the dying person do conceive a serious sorrow for his sins; and that he exercise lively and efficacious acts of Faith, Hope, Love of God and his neighbour: that he wholly resign himself, and conform his will to the will of God; and that he immoveably adhere and trust to the infinite mercy of God, through the merits of our Lord Jesus Christ.

But remember that this ought to be done, not hastily and all at a time, but leisurely and by degrees; that the sick

sick person may have time to consider what is said to him, and to apply it to his advantage; lest otherwise it do but disturb his imagination and embroil his thoughts. Of these acts there are exercises in the first section of this book, page 28. and section 3. page 120.

Prayers to be said in the Presence of a sick and dying Person.

Let the dying Person, or some Body for him, hold a Crucifix, and let his Friends recite the following prayers.

WE adore thee, O Jesus Christ, and bless thee, for that, by thy cross, thou hast redeemed the world. Saviour of the world, save this thy servant, who, by thy cross, hast redeemed us. Draw him (or her) to thee, O good Jesus, who hast said, *When I shall be exalted from the earth, I will draw all things to myself.* Draw him (or her) to thee, that none may force him (or her) out of thy hands, and that nothing may separate him (or her) from thee, for ever.

O most merciful Jesus! we beseech thee, by thy precious blood which thou wouldst shed for sinners, to wash away all his (or her) iniquities.

May the soul of Christ sanctify him, (or her) the blood of Christ purify him, (or her) the body of Christ save him, (or her) the passion of Christ comfort him, (or her) O good Jesus, hear him, (or her) in thy wounds hide him, (or her) permit him, (or her) not to be separated from thee in the hour of death; call him (or her) to thee, that with thy saints, he (or she) may praise thee for ever.

Cast him (or her) not, O Saviour, out of thy presence, nor take thy holy Spirit from him, (or her.) Let not his (or her) iniquities destroy him, (or her) whom thy omnipotent bounty did create.

Lord Jesus Christ, eternal King, God and man, crucified for man! look upon him (or her) with the eyes of mercy, and hear him (or her) that hopeth in thee: have mercy upon him, (or her) that is full of miseries. Thou, who never dost stop the fountain of thy mercy from running, remember thy poor creature, whom thou hast redeemed with thy blood.

JESUS

JESUS Christ, thou fountain of mercy, shew thy mercy to thy poor creature; help him (or her) in his (or her) extreme necessity. O! our Creator and Redeemer, put thy passion, cross, and death, between thy judgment and his (or her) soul.

He (or she) gives himself (or herself) wholly to thee, reject him (or her) not. He (or she) cometh to thee, cast him (or her) not back; according to thy holy will, shew him (or her) mercy; and command his (or her) spirit to be received in peace: thou hast redeemed him (or her) O God of truth: O Jesus, let that sweet voice found in the ear of his (or her) soul, *To-day thou shalt be with me in paradise.*

Receive him, (or her) O Jesus, into thy loving arms, which were extended on the cross for us. Receive him (or her) into thy desired mansions, receive his (or her) spirit in peace.

Enlighten, O good Jesus, his (or her) eyes, that he (or she) may not sleep in death, that the enemy may not say, I have prevailed against him, (or her).

O merciful Jesus, for the honour and merit of thy blessed passion, command him (or her) to be written in the number of thy elect.

Enter not into judgment with thy servant, for in thy sight can no man living of himself be found just.

Receive thy servant according to thy word, and he (or she) shall live, and let him (or her) not be ashamed.

O Jesus! thou art our advocate with the Father, and the propitiation for our sins; for thou wilt not the death of a sinner, but rather that he should have life: for thou camest into the world to save sinners: shew therefore mercy to him (or her) in the last hour of his (or her) life. Be thou his (or her) advocate and mediator with thy Father. O good Jesus, be propitious to him (or her) for into thy hands we commend his (or her) spirit.
Amen.

A Prayer to be said by the Assistants, when the sick Person is in the Agony of Death.

O Jesus Christ crucified; in the union of that most fervent love which compelled thee, who art the life of

of all the living, to die on the cross; we knock at thy tender heart, and beseech thee to forgive the soul of thy servant, our brother (or sister) all his (or her) sins; and by the merits of thy holy life, and most bitter passion, supply all his (or her) omissions; and let him (or her) find the multitude of thy mercies. Prepare and dispose thy servant (whom thou art going to take hence) in a manner agreeable to thee; and grant him (or her) that with a true patience, a perfect resignation, a full pardon of his (or her) sins, a strong faith, a steady hope and entire charity, he (or she) may happily breathe out his (or her) soul, into thy sacred hands, and be received to thy kiss of peace, to thy eternal praise and glory.

Ah! divine Saviour, Jesus Christ, we beseech thee, by those mournful words, which thou utterdest on the cross, when exhausted by the torments of thy passion, thou saidst, *My God, my God, why hast thou forsaken me!* Withdraw not thy help from thy servant, who, in this hour and moment of extreme affliction, through the weakness of body and loss of spirits, is not able himself (or herself) to call upon thee.

By the triumph of thy holy cross, and the infinite merits of thy death and passion, think of him, (or her) O Lord, thoughts of peace, and not of affliction, but of mercy and comfort: deliver him (or her) from all sorrows; and with those thy holy hands, which for us thou didst suffer to be nailed on the cross. Take him (or her) from all those torments he (or she) may have deserved, and, O dear Jesus, lead him (or her) to eternal rest. *Amen.*

Or the Prayers following.

1. **O** Lord Jesus Christ, by thy agony and holy prayer in the garden, when thy sweat was like drops of blood, we beseech thee to offer that blood to thy eternal Father against the multitude of the sins of thy servant N. and deliver him (or her) in the moment of his (or her) death, from all the pains and anguishes which he (or she) fears he (or she) hath deserved for his (or her) sins. Who livest and reignest with the Father in the unity of the Holy Ghost, one God for ever. *Amen.*

Our Father, &c. Hail Mary, &c.

2. O Lord

2. **O** Lord Jesus Christ, who didst vouchsafe to die for us on the cross, we beseech thee to offer and present to God thy Father, all the bitternesses of thy passion, which thou sufferedst on the cross for us miserable sinners, (and principally in that hour, that thy most holy soul departed from thy most sacred body) for the soul of thy servant N. and deliver him (or her) in the moment of death, from all the pains and torments, which for his (or her) sins, he (or she) fears he (or she) hath deserved. Who with the Father, &c. Our Father, &c. Hail Mary, &c.

3. **O** Lord Jesus Christ, who, by the mouth of thy prophet (*Jerm. xxxi. 3.*) hast said, *I have loved thee in eternal charity*, we beseech thee to vouchsafe to offer and present to God the Father, that same charity which made thee to suffer all the torments of thy passion, for the soul of thy servant N. and deliver him (or her) in the moment of death, from all the pains and sufferings he (or she) fears to have deserved by his (or her) sins; save his (or her) soul at his (or her) departure; and open to him (or her) the gate of life; and make him (or her) rejoice with thy saints for ever. *Amen.*

Our Father, &c. Hail Mary, &c.



F I N I S.

PIOUS READER, Here we shut up and close this Paradise, which I pray and advise thee to make such use of, that it may set thee in the way to the heavenly Paradise: and that, quitting this life, thou mayest deserve to hear that happy sentence, *To-day thou shalt be with me in Paradise.*

And the Author, Translator and Publisher, will esteem their pains well repaid, if; with one poor sigh, thou wilt offer a prayer to God for them, to the same effect.